

GODLY
Meditations vppon the
ten Commaunde-
mentes, the Articles of
the fayth, and the
Lords prayer.

Wherunto is ioyned a trea-
tise against the feare of
death : Also a compari-
son betwéene the old
man and the new :
the lawe and
the gosples.
ec.

Made by Maister John
Bradford.

Seene and allowed according to the
Queenes Iniunctions,
1567.

Imprinted at London by
William Seres,



*A Preface shewing the true
vnderstanding of Gods word,
and the right vse of Gods
worke and benefites, euident
and easie to be seene
in the exercise of these
Meditations.*



God of hys eternall wylse,
dome and prouidence, hath as-
signed vnto euerie man, suche
time, place, and continuance
in this worlde, as by gyuing a
taste of his goodnes vnto man
in euerie thing, might & should
best teach and moue man, to seeke and finde the
fountaine and head spring of al goodnes, which
is euen God himselfe.

And this doth God, not for any lack or neede
that he hath of man, but for that, of Gods good-
nes every man might receiue liberally & freely,
as God seeth expedient for their lacke and ne-
cessitie. Therefore in most expedient and best
wise hath God ordained, that the tast of Gods
goodnes in this mortall life, shoulde make man
more desirous of the fulnes of the same in eter-
nall lyfe: and the perceyuing of Gods good-
nes partly & couertly in his creatures; should
stirre the minde of man more to see and enioye
Gods goodnes openly and perfectly in God in
himselfe.

Now, seeing that man, hauing no goodnes
of his own, hath yet Gods goodnes at al times
in euerie thing, by all meanes thus offered vn-

The Preface

to him : he must needes either come with com-
forte freely to eternal lyfe in God, if he procede
so farre : or els woꝛthely perishe from God, if
he turne, stay, and satisfie himselfe in any thing
or things, afoꝛe he find, feele, and attayne ever-
lasting life in God.

And thus staying and sticking faste in any
thing from God, is damnable : yea & the moꝛe
nere a man commeth vnto God, the moꝛe dam-
nable it is, then to stay and turne from God.

As foꝛ example : euill is it foꝛ a man to stay
and satisfie himselfe in woꝛldly wealth, with-
out any religion : and woꝛse in ceremoninall
religion of mans inuention, without any woꝛd
of God : and woꝛst of all is it, hauing also the
woꝛde of God, to be without any true comfort-
table knowledge and loue of God.

And the beginning and cause of all such euill
stapes and turnings from God, is the coꝛrupte
concupiscence and lust of our owne harts. And
this coꝛruption in man did begin and doth co-
ntinue and encrease by sinne, shynking from
Gods will reueiled by his woꝛde : as contra-
rwise, the remedie and recouerie of man, is on-
ly in God, calling and drawing man from de-
serued miserie, vnto free mercie by his woꝛde.
Foꝛ the woꝛde of God doth, by the lawe and
commandements, declare vnto man his owne
sinfull miserie, thꝛeatning the terrible woꝛath
and vengeance of God, due foꝛ the same : and
by the gospel and promise of God in Christ, it
opened and offered the welspyng of mercie and
grace, to heale all mans sinfull miserie, and to
call and drawe man from woꝛath and damnation
on deserued by sinne in man, vnto sauiour and
saluation freely opened and offered vnto man
thꝛoug

to the Reader.

through Christ, in God.

Therefore euerie man shoulde vse such hearing, reading, and meditation of Gods word, as might make him to see, feele and confesse in him selfe, sinne and wretchednes, and in God, mercie and grace, so as shoulde most moue the mind in prayer to desire & procure Gods mercy and grace, to deliuer and preserve man from corruption & perdition in himselfe, vnto sanctification and euerlasting life in God.

And for that euerie manne can not haue all scriptures, and no man ought to be without the ten commaundementes, the articles of the beliefe, and the Lords prayer, to meditate in his minde: therfore the meditation of them shoulde be in such sorte, as we might best finde and feele the sicknes and daunger of our sinne, by the commaundements: then see the remedie & salue for sinne, which is the goodnes of God confessed in the articles of the beliefe: and so, as followeth in the Lords prayer, vse the manner and forme of desiring and ioyning the medicine & salue of Gods mercifull goodnes, vnto the sicknes & sores of mans sinful wretchednes. And so vsing these three things, to cause and increase in vs daylie repentance, fayth, & prayer, we shall learne better howe to vse the wordes and workes of God, so as we maye thereby be brought with comforte, more nere vnto him, & not by abusing them, be staied and drawne further from him. For when as we recite, reade, or heare any portion of Gods worde, and without any desire, meditation, or consideration of the meaning thereof to enter into our myndes, then doe we abuse the letter which sheweth, refusing or neglecting the spirite which quick-

The Preface

quickness : and that is no seruise by the which God is honoured and pleased , but rather a taking of the name and worde of God in vaine : for the which man so doing deserueth to be plagued. And it can be nothing els but a grievous sinne and plague , so to be delighted and deluded with the vaine sound, number and order of wordes , that a man can not, or will not tast of the moste comfortable matter and meaning conteyned in y^e same wordes. For so do many men in outward vanities, stay, stick, & turne from worshipping of God in spirite and truth: so doe hypocrites worship God with their lippes, hauing their harts farre from him : and so doe people comming to heare Gods worde with the Idols of mens imaginations in their hartes , and euident offences in their maners, desire and deserue such Ministers & Ministry of Gods word, as haue an outward forme and fashion of godlynes in wordes and rites, with refusing and sclaundering of the same in minds and maners.

But here note, that when there is any desire and diligence to haue the minde moued and edified by the meaning of good wordes : that is profitable to man , and acceptable to God. And where there is no regarde to the meaning of good wordes , but a mere obseruation of outward fashion, by custome or prescription, in speaking or hearing of good wordes: that is an vngodly abusing of those good words, yea a dangerous taking of the name and worde of God in the mouth, suffering Sathan to feede and fill the hart with ignorance, negligence, superstition and Idolatrie.

It is a dangerous thing so to feede thy affections

to the Reader.

affections with worldly vanities and fleshly lustes, that thou canst not, or wilt not fede vpon the foode of Gods word. And a more dangerous thing is it, in feeding vpon Gods word, to feede vpon the onely outward letter, which killeth, without any tast or desire of the spirit, which quickneth.

So, if the vse of the benefites of God in other things, do further thee vnto the worde of God, and the outwarde vse of the letter of the word, vnto the inward meaning & spirite of the same: then doest thou proceede aright and well, from death in thy selfe, vnto lyfe in God, not forsaking nor losing anye goodnes of God in anye thing, but thankfully imbracing and vsing the goodnes of God in euerie thing, so as maye allure, moue, and drawe thee most comfortably, towards the fulnes, purenes, and perfection of all goodnes in God himselfe.

And for example, practise and triall of this, thou hast here Mayster Bradfords Meditations vpon the ten commaundementes, the articles of the christian faith, and the Lords prayer: which being well vsed of thee, will readie thee muche vnto the right vnderstanding of Gods worde, and to the right vse of Gods workes. And the well vsing of these, is, when thy leasure is but litle, yet in y^e meditatio of the commaundements, to consider thy sinfull miserie: and in the confessio of the fayth, to consider Gods mercifull goodnes: and in the Lordes prayer, to consider the best way to procure and applie Gods grace and mercie, to heale and put away thy sinfull miserie. And when thou hast more leasure, thou mayest consider more of and in these three things, as the good example of godly

The Preface

godly Maister Bradford wil well teach thee

And my aduise is, that when thou comest to the perusing of Bradfords Meditatiōs, thou prouide thee a quiet mind, time and place rather perusing one commaundement, article or petition aduisedly and well, then many with much hast and little consideration. So shalt thou finde most sweetenes in that thou readest and best print and keepe the effect and summe of it in thy memorie, reading and considering one thing after an other, as thou findest to thy time and capacite, may best agree.

And where as there lacked a meditation vpon the last commaundement, I haue added my endeuor to supplie that lacke. But considering how deeply and well Maister Bradford hath handled the others, and that this last doth descend moze deeply into man then the others. I besech thee, take in good part my willing diligence, albeit I seest many things to be lacking in my meditatio, to make it meete to be ioyned vnto maister Bradfords meditatio, and more to teach thee duly to consider this commaundement.

Thomas Leuer.

False titles escaped in this Booke.

From the. 41. leafe, vnto the. 48. read in the title : A Meditation concerning prayer.

From the. 49. leafe, vnto the. 65. read in the title : A Meditation vpon the Lords prayer.

From the. 92. leafe forward, in the title read A comparison.

A meditation vpon the I ten Commaunde- mentes.

I am the Lord thy God which brought
thee out of the land of Egypt. &c.



O Good Lord & deare
Father, here thou woul-
dest I should know that
thou, which broughtest
thy people of Israell out
of Egypt with a mightie
hande and a stretched out power, which
gauest thy lawe vpon mounte Sinai in
great thundering, lightning, fyre, which
spakest by the prophets, and diddest send
thy dearelye beloved sonne Iesus Christ
coequall and consubstantiall wyth thee
in power, maiestie, and glorie, to take
vpon him our nature by the operation
of the holy Ghost, in the wombe of the
Virgin Marie, of whose substance he
was made and bozne man, but pure
without sinne, that we by birth children
of wrath, by hym might be made thy
children, children of grace, communica-
ting

A. J.

A Godly Meditation

ting with him, righteousnesse, holynesse,
and immortalitie, by the working of the
spirite, as he communicated with vs flesh
and bloud (but not infected with sinne,
as is ours) by the working of the same
holy spirit: which spirit after his bitter
death, resurrection, and ascension into
the Heauens, he sent plentifully, and by
a visibible signe, vnto his Apostles & Dis-
ciples: by whome he published the Gos-
pell thorow the whole worlde, and
so continually hath done from age to
age, doth and will doe vnto the ende of
the worlde, by the ministerie of prea-
ching: y^e wouldst (I say) that we should
know and beleue, that thou this Almighty
Lorde and God, which on this sorte
hast reuelled and opened thy self, art the
one alone verie true & eternall Almighty
God, which madest and rulest Hea-
uen and earth, and all things visibible and
invisibible, together with this thy dearely
beloued sonne Iesus Christ, and with
the holy spirite, consubstantiall and coe-
ternall with the deare father, Not onely
by this, but also thou wouldst that I
should

vpon the Commaundements. 2

shoulde knowe and beleue, that by the
same thy dearly beloued sonne, thou hast
brought mee from the tirannie and cap-
tinitie of Sathan, and this sinfull world
(whereof the captiuitie of Egypt vnder
Pharao, was a figure) and in his bloude
shed vpon the Crosse, thou haste made
a couenaunt with mee (which thou wilt
neuer forget) that thou art & wilt be my
Lord & my God, that is, thou wilt for-
giue mee my sinnes and be wholie mine,
wyth all thy power, wisdom, righte-
ousnesse, truth, glorie and mercie.
Wherefore, although I might confirme
my faith by thy innumerable mercies hi-
therto poured vpon me most aboundant-
ly, as thy children of Israell might haue
done and did confirme their faith, by the
manifest benefits poured vpon them in
the desert: yet specially the seale of thy
couenaunt (I meane thy holy Sacramēt
of baptisme, wherein thy holy name was
not in vaine called vpon mee, O deare
father, swete sonne and Saviour Iesus
Christ, and moste gracious good holpe
(ghost) shoulde most assuredly confirme,

A.y.

and

A Godly Meditation

Rom. 4.

and euen on all sides seale by my faith of this thy couenaunt, that thou arte my Lorde and my God, euen as Abraham and thy people of Israell did by the Sacrament of Circumcision, which as the Apostle calleth the seale or signacle of righteousness: so doest thou cal it (being but the signe of thy couenaunt in deede) thy verie couenaunt, bicause as thy word is moste true and can not lie, & as thy couenaunt is a couenaunt of peace vnfalible and euerlasting: euen so the Sacrament and seale of the same is a most true testimoniall and witnesse thereof.

In consideration therfore of this, that thou the Almighty God, of thine owne goodnesse haste touched safe not onely to make mee a creature after thine owne Image and lykenesse, whiche mightest haue made mee a beast: to giue vnto mee a reasonable soule, endued with memorie, iudgement. &c. which mightest haue made mee an Idiot without wit or discretion. &c. to indue mee with a bodie beautified with righte shape, limmes, health. &c. which mightest haue made
mee

vpon the Commaundements. 3

mee a cripple, lame, blind .&c. gracious-
lye to enriche mee concerning fortune,
friends, lyuing, name.&c. which might-
test haue made me a slaue, destitute of all
friends, and helps for this lyfe: but also
hast vouchedsafe, that I being a miser,
borne in sinne, conceyued in iniquitie, to
whome nothing is due (more than to a
Turck, Jewe, or Sarazen) but eternall
damnation, should be called into the nu-
ber of thy people, enrol'd in thy booke, &
now in thy couenant, so that thou with
all that euer thou haste, art mine: for
which causes sake, hitherto thou haste
kept mee, cherish'd, defended, spared and
fatherly chastised mee, and now gracious-
ly doest keepe mee and care for me, giuing
mee to lyue, bee, and moue in thee, expec-
ting also and waiting how thou mightest
shewe mercie vpon mee: in considerati, Esai.30.
on (I say) of this, most iustly and reason-
ably thou requirest, that as thou art my
Lorde God, so I shoulde be thy seruant
and one of thy people: as thou hast giuen
thy self wholly vnto mee, to be mine with
all thy power, wisdom, &c. (For he that
A. iij. giueth

A Godly Meditation

giueth him selfe giueth all he hath) so I
shoulde be wholly thine , and giue ouer
my selfe vnto thee, to be guided with thy
wisdom, defended with thy power, hol-
pen, relieved & comforted by thy mercie.

First therefore to begin withall, thou
commaundest that I shoulde haue none
other Gods in thy sight : that is to saye,
as I should haue thee for my Lorde and
God, to looke for all good things moste as-
suredly at thy handes , and therefore I
should put all my trust in thee, be thank-
full vnto thee, loue thee, feare thee, obey
thee, and call vpon thy holy name in all
my needes : so shoulde I giue this faith,
loue, feare, obedience, thankfulness and
inuocation or prayer , to none other (no
not in my heart) but onely to thee or for
thee where thou commaundest . All this
to doe (oh Lorde God) and that with most
ioyfull heart, I haue great cause . For
what a thing is it that thou Iehouah,
wouldest vouchsafe to make mee, as thou
hast done : to giue thy sonne for mee, and
to become my God : Oh what am I, that
thou wouldest I shoulde put my trust in
thee.

vpon the Commaundements. 4

thée: This thou doest that I might neuer
be confounded, but might be moſte hap-
pie. What am I that thou wouldest I
ſhould feare thee? where the onely cauſe,
whie thou requireſt this of mee, is not
onely bicauſe thou haſte power to caſt
both bodie and ſoule into Hell fyre, and
bicauſe they that feare thee not, ſhall pe-
riſhe: but alſo that thou mighteſt gyue
mee thy wiſedome, that it might goe well
with mee in the euil day: that thou mighteſt
reuelle thy ſonne to me, and thy mer-
cie might be vpon mee from generation
to generation. Oh what am I, that thou
wouldest haue mee to obey thee, not only
that I neuer periſh with the diſobedient,
but that thou mighteſt giue mee thy holy
ſpirite, and rewardes innumerable: Oh
what am I that thou wouldest I ſhoulde
loue thee: the which thing thou doest to
this ende, that I might fully and wholly
enioy and poſſeſſe thee, according to the
nature of loue, and therefore doest thou
require my whole heart, that I might
well in thee and thou in mee. What am
I, that thou wouldest I ſhould call vpon
thee?
A. ity. thee?

A Godly Meditation

thee : which thou doest because thou wilt
giue mee whatsoever I shall aske of thee
in the name of thy deare childe Iesus
Christ. And euen so wouldest thou haue
mee thankfull, that thou mightest poure
out vpon mee yet more plentifully, all
good things. So that great cause haue I
to put my trust in thee, to loue, feare and
obey thee, to call vpon thee, to be thank-
full vnto thee, not onely in respect of the
hurte which els will ensue, but also in
respect of the commoditie that hereby
commeth vnto mee : but most of all, yea
alonely for thine owne sake, for thy good-
nesse, wisdom, beautie, strength and
power, truth and great mercies.

But alas (deare father) what shall I
say : As in times past horribly I haue
broken this thy lawe in trusting in thy
creatures, calling vpon them, louing,
fearing, and obeying many things be-
sides thee, & rather than thee : euen so at
this present I am a most miserable wretch :
blinded I am through vnbeliefe, and
mine owne wickednesse, so that I see not
firmely this thy power, wisdom, good-
nesse.

upon the Commaundements. 5

nesse. &c. but wauer and doubt of it. I loue little or nothing, I feare lesse, I obey least of all, thankfulness and prayer are vtterly quenched in mee: by reason whereof I am worthe of eternall damnation. If after thy iustice thou shalt deale with mee simplie, I am (oh Lorde) damned and losse for euer, for I am verie wicked. But yet in as much as thou hast giuen thy sonne Iesus Christ, to be a slayne propitiatorie sacrifice for y sinnes of the whole worlde, so that he which beleueth in him, shall not perishe, but be saued (for so thou hast promised) thy truth now requireth to saue mee.

How be it here thou mayest saye vnto mee that I doe not beleue, and therefore notwithstanding thy truth and promise, in that I beleue it not, thou mayest most iustly after thy iustice, dampne mee. Oh Lorde God, to this I cannot otherwise answer (my vnbeliefe is so great) but because thy mercy is aboue al thy works, and thy goodnesse and loue is that which all creatures most highly commend and magnifie, as the thing whereof thou art called

A Godly Meditation
called God: bicause thou art right good,
and loue it selfe: bicause of this thy mer-
cie (gracious God) if thou wilt looke there-
on and couple thy truth therewith, then
(good Lorde) I shall be saued, and praysse
thy name for euer more.

Thou shalt not make to thy selfe any
grauen. &c.

As the first Commaundement tea-
cheth mee, as well that thou art my
God, as what God thou art, & ther-
fore of equitie I shoulde haue none other
Gods but thee, that is, I shoulde alonely
hang on thee, trust in thee, loue thee, serue
thee, call vpon thee, obey thee, be thanks-
full to thee: so because thou didst reueile
thy selfe visiblie, that thou mightest vi-
sibly be worshipped: this commaunde-
ment is concerning thy worship, that in
no point I shoulde followe in worship-
ping thee, the deuise or intent of any
man, Saint, Angell or spirit: but shoulde
take al such, as Idolatry and Image ser-
uice, be it neuer so glorious. And why:
Forsooth bicause thou wouldest I shoulde
worship thee, as thou haste appointed by
thy

vpon the Commaundements. 6

thy worde. For if seruice be acceptable,
it must nedes be according to the will of
him, to whom it is done, and not of him
which doth it. But in as much as of man,
none knoweth the will and pleasure, but
his spirite, except he reueile by worde or
signe, the same: muche more of thee, O
Lorde, none doeth knowe thy will, but
thy spirite, and they to whome thou dost
reueile the same: & therfore abhominable
euē in thy sight are al those things, which
with men are in most force and estima-
tion bicause they are not after thy word.
So that the meaning of this precept is,
that as in the first I shoulde haue none
other Gods but thee: so I should haue no
worship of thee, but such as y^e appointest.

Hereby therfore I see great cause of
thankfulnesse for this commaundemēt,
in that thou wouldest haue myne out-
ward seruice, and that after thy appoint-
ment, leass I shoulde busie my braine
how best to serue thee. Good Lorde, thou
needest not my seruice, perfect thou wast
before I was, therfore it is for mine owne
commoditie, yea for my singuler wealth
that

A Godly Meditation

Math. 20.

If we
should
serue God
after mans
deuise, the
burden
would be
intolerable
for mens
deuises are
infinite.

that thou commaundest mee. Thou mightest haue letten me stande all daye idle, but such is thy loue, that thou wouldest I should goe into thy vineyard, that with thy seruants I might receyue the hier of blessednesse. And howe great a benefite is it, to deliuer mee of so great a burden wherewith I should haue bene commyded, if I shoulde haue serued thee in any point after my witte and reason: Oh, howe thankfull shoulde I bee, if I could wel consider what promotion thy seruice is, and howe easie thy seruice is, and simple: For one may well knowe what to doe, and when he pleaseth thee, namely when he serueth thee as y^e hast appointed. But alas, as I am & alwayes haue bene vnthankful: so I am & alwaies haue bene a greuous transgressour of this thy lawe. For as in tymes past, when I did not knowe this commaundement, I was an Image worshipper of stocks and stones, yea breade and wine: so nowe am I a worshipper of mine owne affections, offering to them the seruice due vnto thee, though not thereby to worship thee, as man

upon the Commaundements. 7

I thought, when I kneeled to stocks and
stones, breade and wine, yet with no
lesse transgression of thy lawe: for the
which I haue deserued, and doe deserue
euerlasting damnation. Of thy goodnesse
and great mercie (deare father) I beseech
thee forgive me for Christs sake, whome
thou didst giue to be the fulfilling of the
lawe to all them that shoulde beleue. Oh
Father I beleue, helpe mine vnbeliefe. Mark. 9.
As thou haste of thy goodnesse hitherto
spared me, transgressing this thy holy
precept: so of thy goodnesse forgive me,
as well mine Idolatrie done in times
past, as that which of late time I haue
committed and doe comunit. And as thou
by this commaundement, hast deliuered
me from the one, that is from bowing of
my selfe to stocks and stones: so (deare
father) deliuer me from all other bow-
ing my selfe after mine owne will, to
mine owne affections, that I maye haue
none other God in heart but thee, nor do
seruice to any other but only to thee, and
for thee, after thy worde, as thou com-
maundest. Open mine eyes to see thy
will

A Godly Meditation
will in this thy gracious precept. Give
me a wil to loue it heartely, and an heart
to obey it faithfully, for thy deare sonnes
sake Iesus Christ our Lorde. Amen.

Thou shalt not take the name of the Lord
thy God in vaine.

By this Commaundement I perceiue
(O Lorde) that as in the second thou
wouldest that, in the exterior seruice
of thee, I shoulde utterly abandon mine
owne will and reason, and all the rea-
sons or good ententes of man, and wholly
giue my selfe to serue thee after thy will
and worde; so here dost thou beginne to
tell me, howe thou wilt haue my tongue
to be exercised in thy seruice, & therefore
thou biddest mee not to take thy name
in vaine: as by temerarious or bayning
swearing: by cursing: by praying with-
out sense, as those doe that praye in a
tongue they know not: by praying with-
out faith or diligent consideration of the
thing desired: without heartie desire and
certaine expectation of obtayning that
which is to thy glorie and my saluation

also

vpon the Commaundements. 8

also by testifying, or foolishly abusing, or negligent reading or hearing of thy holy worde, by the which thou (as by thy name) art knowne: and in lyke maner, by denyng thy truth and worde, or concealing it when occasiō is offered to promote thy gloze, and confirme thy truth.

By reason whereof I maye well see, that thou wouldest haue mee to vse my tongue in humble cōfessing thee and thy worde and truth, after my vocation in praying heartely and calling vpon thy name: in reading and hearing thy word, and speaking thereof with all reuerence, diligence, and attention: in thankesgiuing & prayeing thee for thy great mercie: in instructing my brother and admonishing him when he erreth, after my calling and vocation, withall humblenesse, gentlenesse and loue.

Thus wouldest thou haue me to exercise my tongue, and not to thinke that the exercising of it in this sorte, is a vaine and an vnprofitable thing, but a thing that pleaseth thee, and profiteth my selfe and other.

And

A Godly Meditation

And for as much as thou knowest that
our tongue is a slippery member, and we
be negligent ouer it, and of the great
commoditie that might thereby come to
vs and other by vsing it in thy seruice ac-
cordingly: thou haste added a fearefull
and most true commination, that though
men will find no fault or punish vs there-
fore, yet wilt thou hold him guiltlesse,
that taketh thy name in vaine: as by
Leuit. 24 manie examples we are taught, both
in thy holy worde, and also by daylie
experience, if we woulde consider the
same.

And therefore I haue great cause to
giue prayse and thanks to thy most holy
name, for manie great benefitts which by
this commaundement I receyue and
ought with thankfulnessse to consider.
First for that it woulde please thee, not
onely to giue me a tongue, where thou
mightest haue made me speechlesse: but
also that thou wouldest haue it sanctified
to thy seruice.

Againe for that y wouldest not onely
reuelle thy name vnto vs, but also wouldest
des

vpon the Commaundements. 9

dest giue me leaue to call vpon it, prayse
and publish it: yea thou hast commaun-
ded me so to doe, and not onely commaun-
ded, but hast promised that y^e wilt heare
my prayer, and that my praying of thee,
and cōfessing of thy word and truth, shall
not be in vaine.

Thirdly, because thou wouldest all men
shoulde vse their tongue so, that thereby
I might be the better instructed, admo-
nished, and occasioned to vse my self wel,
and in the obedience of this thy holy pre-
cept. But what goe I about to reckon by
tale, the causes of thankfulness for this
commaundement, seeing that they be in-
numerable, if a man shoulde but looke
euen vpon thy verie worde, by the which
(as by thy name) thou art moste truely
knowne: the whiche worde thou com-
mendest vnto vs in this commaunde-
ment. &c. as thou doest preaching, priuate
admonishing, thankesgiuing and prayer:
than the which, nothing is more profita-
ble to vs in this vale of miserie.

But gracious good Lorde, I acknow-
ledge my selfe, not onely to be a most vn-
derstanding
B. j. thankfull

A Godly Meditation

thankfull wretch for this thy holpe precept, and the great mercies which here through I perceyue thou hast most graciously poured vpon mee, and doest yet still offer vnto mee: but also that I am a miserable transgressor of this thy most holy, good, and blessed commaundement, as alwaies I haue bene in times past.

Horribly haue I abused thy name in swearing, cursing and testing wickedly. I haue called vpon other names than thine, as y names of Peter, Paule, Marie. &c. yea of some, whose saluation is to be doubted of. I haue foolishly prayed in suche a tongue as I knewe not what I prayed and sayed: with manie other transgressions of this precept, wherein yet I am couersant, as in seldome praying, and when I pray I am not attent, nor very desirous of the thing I ask with my tongue. After prayer I doe not earnestly looke for the good things asked and prayed for, and therefore when I obtaine my request, I am most vnthankfull. Thy worde I read little and most negligently, forgetting forthwith what I read. I admonish

vpon the Commaundements. 10

moneth not others when I heare them abuse thy holpe worde : I am affrayde, for the losse of friendes, name or lyfe, to confesse thy truth, gospell and name, which was called vpon me in baptisme, and not in vaine, if I did not thus make it in vaine. But alas, I can in no wise comprehend the multitude of my transgressions, concerning this thy law.

But this is a sinne aboue other sinnes, that vnder thy name, worde and gospell, I play the Hypocrite, hauing more care for mine owne name, than for thine. For if my name were euill spoken of, it would grieue mee, and I woulde defend it : but alas, I heare thine daily euill spoken of, and see it prophaned by false doctrine, & euill lying, but it grieueth me not. After my vocation I seeke not, nor doe not go about to redresse these things in my selfe, and in others. And why : bicause (good Lorde) I loue my selfe better than thee, and not thee with my whole heart. Thy first commaundemēt hath no place with mee, as it shoulde haue: it possesseth not my heart, minde and will, as thou

W. g.

requir

A Godly Meditation
requirrest, most to mine owne commodi-
tie. By reason whereof I am woꝛthie of
eternall damnation.

O what shall I doe (gracious God)
which not onely haue bene so grieuous
and filthie a swearer, curser, &c. so great
a caller vpon dead creatures, and so heyn-
ous a transgressor of this lawe: but al-
so at this present, doe so horrible and hy-
pocritically offende thee, in taking thy
name in vaine, and that so manie waies,
in praying and not praying, in reading
and not reading, in speaking and not
speaking, and not confessing simplie and
from my heart, thy doctrine, truth, and
name, but regarding mine owne name
farre aboue it:

Shall I flie from thee: Then vndoubt-
edly I am more guiltie, and more shall
disobey this thy holy precept, adding
sinne to sinne: where as thou wouldest
I shoulde call vpon thy holy name (deare
Lorde) which hast giuen thy deare sonne
Jesus Christ, to be a Mediatour for vs,
that thow we him we might find, not on-
ly grace for the pardon of oure sinnes
past:

vpon the Commaundements. 11

past: but also for the obtaining of thy holy spirit, as wel the better to vnderstand, as also for better and more frankly to obey this thy holy precept for euer. For his sake therefore (deare God) pardon my sinnes past and present, wherof this law doth accuse me, & graunt (most gracious father) that I may be indued with thy holy spirit, to know and loue thy holy name, word, and truth in Iesus Christ: that I may be zelous, wise, and constant: and that my tongue may be sanctified henceforth, and guided with thy holy spirit and grace, to publishe, confesse and teach, after my vocation, to others (as occasion is offered) thy truth and gospel: to call vpon thy name in al my neede: to giue thanks vnto thee, prayse thee, magnifie thee, and to sanctifie thy holy name, as a vessel of thy mercie for euer & euer.

Remember that thou keepe holy the Sabbath day. &c.

AS thou hast told mee howe in the eternal service of thee (gracious Lord) thou wilt haue my tongue bled: so doest thou now teach me, howe
B. 16. thou

A Godly Meditation

thou wilt haue mine eares and all my whole body occupied, namely in sanctification and holines, that is, in those things whiche thou peculiarly haste appointed to be meanes immediatly to help to that ende: as in hearing thy worde preached, and vsing the ceremonies of thee appointed, euen as thou hast commanded. For the which things to be exercised of thy people, thou at the first didest appoint a certaine day, namely the seauenth day, whiche therefore thou calledst the Sabbath, that thereby they with their children and familie, resting from all exteriour labour, which hindreth the meditation of the mind, might not onely be more able to goe on throughe with their trauell and labour (for without some rest nothing can indure, in respect wherof thou wouldest the beiste beastes, which in labour were exercised, shoulde haue the priuiledge of this Sabbath) but also and much rather, that thy people might with their familie and children, be instructed and taught: first, by the ministerie of thy worde in preaching and catechising: secondly,

condly, by the vsing of thy sacramentes appointed after thy cōmaundement and institution, they might be assured of thy promises: thirdly, by praying they might procéde in all godlynes: and laste of all, by their meeting together and exercising all these thy woꝝkes of sanctification, they might increase in loue and charitie one towards another, as members of one body and fellowes of one inheritance: and thus by meeting together, praying and vsing thy sacraments, they might be instructed in thy law, & of that Sabboth, whereinto thou thy selfe didest enter, after thou hadst made the woꝝlde (ceasing from thy woꝝkes, not of conseruation, but of creation) into the which, as after this lyfe and the woꝝkes of this time, they shoulde enter: so nowe they might beginne spiritually to enter, in resting from their owne woꝝkes which the olde man moueth them vnto: For that (good Lorde) thou wouldest these woꝝkes appointed for the Sabboth day, should not be exercised at any other time but onely on the seauenth daye, but bi-

W. iij.

cause

A Godly Meditation

cause thou didst as well ordaine them for a policie to endure till the comming of Christ, as also (according to the reuelation of thee in that time) didst open thy selfe, beginning then in figures and shadowes, whose verities in thy time were to be opened: therefore it pleased thee to appoint then the seauēth day, which seauēth day, although (by reason of the policie being by thee destroyed, and by reason of Christ the veritie and body of all shadowes) it be abrogate from vs: yet standeth this commaundement in force, as well for the workes of sanctification, that is, for preaching thy word, comming to heare it, for praying, vsing thy sacramentes, and comming together to that ende: as also for those dayes which by common order, and on good ground, are ordained and receyued: howe be it with this libertie, that necessitie of our faith, and sanctification, and charitie may dispense therewith, occasion of wilfull and witting offence being avoided.

So that hereby, I perceyue thy will and pleasure to be, that I shoulde at all times,

Vpon the Commaundements. 13

times, (as much as charitie and necessitie will permitte) giue ouer my self, & cause ail other, ouer whome I haue charge, to doe (especially on the Sundayes and other holpe daies, beeing receyued and to that ende appointed) to the resozting to the temple & places appointed to prayer, to heare with meekenes, thy holy worde, and vse thy sacraments and ceremonies, as thou hast commaunded, and to exercise all things which might be to the confirmation and propagatio of thy holy religio, or make to the encrease of loue and charitie: as giuing to the poore, reconciling such as be in variance, visiting the sicke, and euen (as it were) beginning that Sabbath, whereof Esay speaketh. **Esai. i.**

By reason wherof I haue great cause to thanke thee (most gracions father) that thou wouldest appoint mee to be in this time, wherein thou hast more plentifully reuelled thy selfe, than thou didest, not onely before Christs coming, but also since Christs Ascension. Neuer since Englande was Englande, didest thou so manifestly reuelle thy truth, as thou hast done

A Godly Meditation

done in these dayes . Great cause I haue
to thanke thee that thou wouldest institute
the ministerie of thy worde and sacramentes , as meanes whereby thy holy
lye spirit is effectuall to worke in our
hartes, sanctification. Great cause haue I
to thanke thee, that thou wouldest keepe
the booke of the prophetes and Apostles
vntill this time . Great cause haue I to
praise thee, that thou wouldest giue me
such knowledge in them , as thou hast
done, of thy great mercie . Great cause
haue I to thanke thee for the good & true
Ministers and preachers of thy worde,
which thou hast sent amongst vs, and giue
uen me grace to heare them. Great cause
haue I to thanke thee, that in this religion
thou hast giuen so long quietnes , and
harbourogh to thy Church . Great cause
haue I to thanke thee, for that thou wouldest
make mee such a one, in whome thy
holy spirit might worke. Great cause haue
I to thanke thee, which wouldest call me
into thine eternall Sabbath and rest, full
of all ioy, suche as the eye hath not seene,
the eare hath not heard. &c. Great cause
haue

haue I to thanke thee that such dayes are
 appointed for this ende, that we shoulde
 meete together to heare thy worde, and
 receyue thy sacramentes. Great cause
 haue I to thanke thee for the institution
 of thy sacraments, which thou hast orde-
 ned, as thy visibler and palpable wordes,
 to the obsequiation and confirmatiō of the
 faith of all such as vse the same, after thy
 commaundementes. But infinite are the
 causes, for the which I ought to giue thee
 thanks for this commaundement: and
 yet, alas, I am not onely vnthankfull,
 but also a moste miserable transgressor
 of it. I will not now speake of my trans-
 gressions past, concerning this commaun-
 dement: presently they are so many that
 I can not. For thou knowest howe I doe
 not onely at conuenient times on the
 worke dayes, keepe my selfe awaye from
 the common prayers in the congregation and
 assemble of thy people, & from hearing of
 thy word: but also on the Sabbath daies
 to ride or go aboute this or that worldly
 busines I am verie prest. To sit downe
 at this Tauerne, and to go to that mans
 table,

A Godly Meditation

table, I am readie at the first bldding
but (alas) to resoꝛte to the table of thy
sonne, and receiue with thankfulness, the
sacrament of his body and bloud, foꝛ con-
firmation of my faith, that is, to learne
spiritually to tast Chꝛistles body broken,
and his bloude shedde foꝛ the remission of
my sinnes: to doe this, oh howe vnwill-
ling am I?

To goe to Masse, with suche lyke Ido-
latrie, I haue bene, a great time, more
ready, than now I am to heare thy word,
& ble thy sacraments, as I should do. Thy
ministers I pray not foꝛ: thy Church I
am not carefull foꝛ, no not nowe (good
Lorde) when wicked doctrine moſte pre-
uaileth, Idolatrie, superstition, and abo-
mination aboundeth, the sacrament
and sacrifice of thy deare sonne Iesus
Chꝛist, is blasphemously coꝛrupted: when
foꝛ preaching, there is nothing but Mas-
sing: foꝛ catechising, sensing: foꝛ reading
of the Scriptures, bel ringing: foꝛ sing-
ing of Psalmes and godly songs, to our
edification, all is done in laten, with such
notes, tunes, ditties, and descantes,
that

Howe, in
the reigne
of Queene
Maꝛie, all
papistrie
was
brought a-
gaine into
England.

that bitterly the mind is pulled from the consideration of the thing (if men did vnderstand it) vnto the melodie. All which my wickednes hath brought in, my prouoking of this commaundement, and my not praying.

Beholde howe the children of God accuse theselues, as well for general, as particular plagues

Thy ministers are in prison, dispersed in other countreys, spoyled, burnt, murdered. Manie fall for feare of gods, lyfe, name, &c. from the truth they haue receyued, vnto most manifest Idolatrie. False teachers abounde amongst thy people. Thy people dearly bought, euen with thy blond, are not fedde with the bread of thy worde, but with swillings. Antichrist wholly preuaileth: and yet for all this (alas) I am to careles, nothing lamenting my sinnes, which be the cause of this.

O deare father, forgive me for Christs sake, and be mercifull vnto mee: and as for thy mercie thou hast giuen me time to repent, so giue me repentance. Graunt me thy holy spirite, to open to mee this thy lawe, so that I may knowe thy will in it, loue it, and alwayes obey it. Thy
god

A Godly Meditation

1. Reg. 19.

good spirite sanctifie me and worke in me
a true taste of eternall lyfe, and pleasure
in the meditation of it. Giue me (graci-
ous good Father) one little mouthfull of
the bread that thou feddest Hely withall:
giue me, that with him I maye come
into Mount Horeb. Helpe thy Church:
cherishe it, and giue it harbozough here
and els where, for Christes sake. Purge
thy ministerie from coꝝruption and false
ministers. Sende out preachers to feede
thy people. Destroy Antichrist and all his
kingdome. Giue to such as be fallē from
thy truth, repentance: keepe others from
falling, and by their falling doe thou the
moze confirme vs. Confirme y^e ministers
and poze people in pꝛison & exile: stren-
then them in thy truth: deliuer them, if
it be thy good will: giue them, that with
conscience they may so aunswere their
aduersaries, y^e thy seruantes may reioyce
and the aduersaries be confounded. A-
venge thou thy owne cause (Oh thou God
of hostes) and helpe all thy people, and
me especially, bicause I haue most neede.

Thonour

Honour thy father and mother, that thou mayest liue long. &c.

After that thou haste tolde mee (good Lorde) thy will concerning the seruice, which thou requirdest inwardely and outwardly to be giue vnto thee: now wilt thou begin to tell me what thy will is that I shoulde doe, and leaue vndone for thy sake, vnto man. And first thou settest befoze mine eyes, them whome thou for orders sake, and the more commoditie of man in this lyfe, hast set in degree and authoritie aboue me, comprehending them vnder the name of father & mother, that I might knowe, that as of thee they are commaunded to beare towarde me a fatherly loue and a motherly care in the verie names of father and mother, wherewith thou honourest them: so am I commaunded of thee to doe that which is most equall and iust (as the verie brute beasts doe teach vs) that with childly affection and dutie, I shoulde behaue myselfe towards them, that is, I should honour them (which comprehendeth in it, loue, thankful-

A Godly Meditation

thankfulnes, reuerence, and obedience
and that not so much bicause they be my
parents, and in their offices are careful
for me (for it maye be that they will neg-
lect the doing of their dueties toward
mee) but bicause thou commaundest me
so to doe, how so euer they doe.

So that by this comaundement, I per-
ceiue that thou wouldst I should conside-
re them, whome thou hast placed in authori-
tie and superiour degree, as parentes,
magistrates, maisters, or suche like, and
accordingly behaue my selfe toward the
honour them, that is to saye, loue them,
be thankfull vnto them, reuerence and
obey them for thy sake, so long as they
passe not their bounds, that is, so long as
they require not otherwise, than thou
hast giuen them commission or permis-
sion to doe.

And for as muche as thou seest the
care and office is great, and our corrup-
tion to obey, is verie muche: therfore,
wel to encozage the in their vocatio to be
diligente, as to enflame mee to humble
obedience vnto them, thereby to make
them

vpon the Commaundements. 17

them moze willing to sustaine cares for
mee: thou addest a promise, that is, long
lyfe: which so farre as it is a blessing
from thee, thou wilt endue vs withall.

Whereby we maye gather, that a ciuill
lyfe doth muche please thee, and here re-
ceyueth rewards, especially if we lead it
for conscience to thy law. And on the con-
trarie parte, a disobedient lyfe to them
that be in auctoritie, wil bring the sooner
thy wrath and vengeance in this lyfe. All
which worketh much to the commenda-
tion of the state of politick and ciuile ma-
gistrates.

By reason hereof (deare father) I see
my selfe muche bounden to prayse thee,
& heartely to obey this thy commaunde-
ment. For in it and by it thou declarest
thy great loue towarde vs, which euen
in this present lyfe (our pilgrimage and
passage to oure home) wouldst haue vs to
enioy the benefite of peace, & most seeme
by quietnes and order, and by this order
to couple vs together, that none shoulde
contemne or despise another, but euen
high and lowe, to be and accompt them

C.j.

selues

A Godly Meditation
selues as parentes and child:en.

Particularly for my parte, I cannot but say that I haue most cause to thanke thee for my parentes, schoolmasters, and others, vnder whose tuition thou hast put mee. No pen is able to write the particular benefites, which I haue hereby receyued in my infancie, childhood, youth, middle age, and alwaies hitherto. Oh, how good a Lorde hast thou declared thy selfe to mee, which in them and by them hast nourished, fede, instructed, corrected, defended and moste graciously kept mee. I coulde reckon innumerable behind mee, and but fewe before me, so much made of and cared for as I haue bene hitherto. No small token of thy loue to me ward is it, that thou wouldst engraue in their heartes, & commaund them vnder paine of damnatio, to be careful ouer me to do me good, and prouide for me, as they haue done, or rather y by them plētifully

Also for the common wealch, and such as thou hast placed in authoritie ouer me in both thy regiments, if I cōsidered them that haue bene, and them that be, I coulde

vpon the Commaundements. 18

culde not but praise thee, good Lord. For
no lesse prayse worthy art thou for cha-
rifying vs for oure ingratitude and vn-
thankfulnes now presently, by them that
be in authoritie, then for ministring vnto
vs all kindes of good things, by suche
as haue bene in the like authoritie. But
infinite are the causes of thankfulness
which this commaundement considered,
shoulde stirre vp in me.

But alas (most mercifull father) as I
acknowledge my selfe most vnthankfull
vnto thee for all thy benefites poured vpo
me in this lyfe, by my parents, nources,
tutours, maisters, magistrates, bishops,
pastours and good friendes, euen from
my cradle vnto this houre: so vnto them
haue I alwaies bene and yet am, in not
louing them, as my coldnes in praying
for them, and to my power, in helping
them, declareth: and also my not reue-
rencing them, my contemning them,
and curiousnes in my mistrusting, or to
narrowly & to straightly looking at them
and their duties, sheweth: also in not
obeying them, as by my contumacie ap-
pearcth,

C.ij.

A Godly Meditation

peareth, not onely when anye thing to me vnpleasant or vnprofitable, but also profitable and conuenient is required. And yet I speake not of the euill & muttering reportes, of the offences in transgressing the politick lawes, for apparrel & meats, & other no smale offences, which I haue committed and giuen. Oh this is a sinful corruptiō (deare father) y I alwaies haue bene a priuate more then a common weale man: alwayes I seeke for myne owne commoditie, contemning that which maketh to the comodity of others. As for my disobedience and wicked behauiour towards my owne parents, and all others whome thou hast set ouer mee, no tongue can expresse it, and therefore I am worthe of dampnation. But (gracious good Lorde and deare father) I beseech thee for thy Chyistes sake, to haue mercie vpon me, and pardon mee, as of thy goodnes it pleased thee to pardone the patriarches, children of Iacob, & brethren to Ioseph.

Thou haste giuen this commaundement as thy holy law to open to vs howe corrupt

corrupt we are, & how much we swarue
from the patterne whereafter we were
first made, and once conformed thereto
before Adams fall, that we mighte loth
our selues and euen therby be d̄riuen to
seke and set by thy swēte mercyes in Je-
sus Christ: whome therefore thou didst
sende to fulfill the lawe in his flesh, that
we might borrowe of him the same, by
true faith: which of thy goodnes worke in
vs by thy holy spirite, and open this law
vnto vs, that we may more and more in-
crease in the knowledge, love and obedi-
ence of it, to thy glorie and our saluatiō,
Amen.

Deare father, be mercifull to our ma-
gisstrates, especially the Quens highnes,
whose heart with the residue of hir Cou-
sellers, turne into thy testimonies: giue
them thy wisdom and a zeale to the
truth, according to knowledge, that they
may vse the power they haue receiued of
thee, to the cherishing of thy Church, that
with vs here thy worde maye haue free
passage, and thy true worship maye be
maintained: and not onely here, but

A Godly Meditation

also euerie where, amongst those whom thou wouldest we should pray for.

Be mercifull to my poore parentes (gracious Lord) with my brethren, sisters, wife, children, familie, seruants, kinsfolks, neighbours, as thou knowest they haue all neede.

Giue vnto the hartes of all parentes, magistrates, and such as be in authoritie here or els where, that they maye (according to that thou hast put them in trust withall) be faithfull, diligent, carefull, and happie.

Graunt vnto children, seruantes, and subiects, that euerie one may render loue, obedience, thankfulness & reuerence, to all such as thou hast put in authoritie ouer them.

Blesse the Church, and sende it peace and harbozough, here or els where: blesse the common weale and sende vs peace: blesse the diocesses and shiers, and sende them good Bishops and Iustices: blesse euerie housholde and familie, that thy peace maye be in the same continually. Finally, write this lawe and al thy lawes

vpon the Comm aundements. 20
in our harts we besech thee, that we may
keepe them. Amen.

Thou shalt doe no murther. &c.

AS in the Commaundement going
Anert befoze, thou settest befoze me the
personages of al such as thou, for the
commoditie, order and peace of man in
this lyfe, hast placed in authoritie, accor-
dingly of vs for thy sake, to be estemed:
so doest thou in this commaundement,
set befoze vs to loke on, the personages of
all men generally, highe and lowe, ouer
whome thou giuest vs a charge, that we
shall not kill or murther them. In which
worde, thou comprehendest all kinde of
hatred or malice, in worde, thought or
deede: as thy dearely beloued sonne ex-
pounding this commaundement, both
teach, *Pea*, because thou wouldest al men
should be deare vnto vs, being all of one
substance, of one similitude, comming of
the same parents Adam and Eue, made
of one God, redeemed of one Christ, in
whome we shoulde be coupled as mem-
bers of one body, and liue to the ayde,
C. liij. succour

Math. 5.

A Godly Meditation

succour and comforte one of another, because of this(I say)easily we may see, that not onely thou forbiddest here to beware of all kinds of displeasures, but also thou commaundest vs to beare and exercise all kinde of loue and fauoure, in heart, worde, and dede, and that for thy commaundements sake: for els towards our enemies our hartes woulde arise, and be great, in that they, cōtemning their duties towards vs, seeme to deserue the like at our hands.

By reason hereof I haue great cause to thanke thee deare father: For hereby I see howe that thou doest muche loue my soule, which art so careful ouer my body, so that he whiche hurteth it, displeaseth thee, and he that doth it good, pleaseth thee, if so be he doe it for thy sake. By this commaundement nowe I see, that it is thou that hast kept me frō doing many euils, which els I shoulde haue outragiously done, and hast stirred me vp to doe good to my brethren, if at anye time I haue done any: euen as thou haste also kept and doest keepe presently, others from do-

ing

ing me hurte, and hast and doest stirre
 vp those that doe mee good, to doe so vnto
 mee. Oh, how great is the multitude of
 thy benefits (good Lord) wherewith thou
 haste ouerwhelmed mee, and the which
 throughe this commaundement, I per-
 ceue my selfe to haue receyued, present-
 ly doe receiue, and so long as I liue, am
 like to receiue: for thou commaundest al
 men euerie where, to doe me good, loue
 me, defend me, and cherish mee: such is
 thy loue to me in this presente life, and
 that for my body. Oh, howe great is thy
 loue then to mee in euerlasting lyfe, and
 that for my soule? If in a straunge coun-
 trey so great is thy protectiō, how great
 is it at home?

But alas (deare Lord) how vnthank-
 full haue I bene and am yet still for these
 thy fatherly benefits: Oh mine ingrati-
 tude. Yea (Lord) horribly haue I trans-
 gressed, and still doe transgresse this thy
 gracious precept, in prid, enuie, disdain,
 malice, hardnes of heart, vnnmercifulnes,
 and contemning thy childre, seruantes, and
 seruauntes. Selfe loue altogether rais-
 neth

12 A Godly Meditation

neth in me, and desire of praise, rule and
same. I am so farre from loue and mer-
cie in heart (good Lorde) that no man can
beare it in my tongue, nor see it in my
wozkes, but rather cleane contrarie: and
that generally, and to them, to whome
I am most bound particularly.

By reason wherof, I haue deserued e-
uerlasting damnation, and to be cast a-
way from thy presece for euer. Oh (most
gracious father) forgive mee for Christs
sake, I beseech thee. For to this ende didest
thou giue this commaundement, that I
seeing my corruption and infection of na-
ture by sinne, might come to thy mercie
deserued by Christ, and through faith in
him, might find, not onely pardon of that
which is past: but also thy grace and holy
spirite to beginne in me the obedience to
this and all other thy holy preceptes for-
euermore, so be it.

For this thy Christs sake (deare father)
I beseeche thee therefore to take from mee
and all other, for whome thou wouldest
that we shoulde pray, all enuie, pride, ar-
rogancie, disdain, hatred and all suspici-
ousnes:

mercies: and graunt vnto vs, bowelles
of mercie, humilitie, patience, meekenes,
long suffering, gentlenes, peace, charitie
and all kinde of brotherly loue: comfort
the feeble, relieue the poore, helpe the fa-
therles, heale the sicke, blesse the afflicted,
shewe thy great mercie vpon all poore
prisoners, and deliuer them in thy good
time: remember thy pitie toward straun-
gers, captiues, widowes, and such as be
oppressed.

Thou shalt not commit adulterie.

Here (good Lorde) thou goest about
to commaunde vnto me, as loue in
the other, so purenesse and chastitie
in this, and therfore thou sayest I shoulde
not commit adultrie: in the which word
thy sonne our sauour Iesus Christ, doth
comprehende all vncleannes, yea the ve-
rie concupiscence & abusing of the heart,
in lusting after any mans wife, or other
wise vncleane. By the which, in that thou
wouldest haue vs to loue in oure selues
and others, puritie and cleannes, that
we might be holy as thou oure God art
holy,

A Godly Meditation

holy, & oure bodies being temples of the
holy spirit, might be kept pure and chaste,
for and through the same spirit: easely we
maye see, that as thou forbiddest all vn-
cleane deedes, wordes, lookes, & thoughts:
so doest thou commaunde vs to loue and
exercise all puritie, chastitie, cleannes,
sobrietie, temperancie. &c.

By reason whereof I haue great cause
to be thankfull vnto thee, which not only
for the help and commoditie of man, but
also for the remedie of mans infirmitie,
hast made woman kind and ordained the
state of matrimonie, which in thy sight
is so holy and pure that thou accomptest
the bedde and act of generation betwene
man & wife in this state of matrimonie,
to be an vndefiled thing, and suche care
thou haste ouer the personages married
and their condicion, that vnto damnation
they sinne, which not onely goe about to
defile that bed, but within their heartes
doe wishe or desire it, yea, which doe not
in deuor themselves with thought, wordes
and deedes, to help that puritie and cleannes
betwene married folkes, be kept.

But

But the great causes which thou giuest vs to thanke thee for this state and ordinance, and for thy defending vs by this commaundement, are innumerable.

Full well I see that it is thou which by this commaundement, not onely re-
fraynest mee, but also keepest my wife from impuritie, which els we might both commit.

Great is thy loue (O good Lorde) and more than I am able to consider, which declarest thy selfe to be thus careful ouer mee, concerning the benefites which come vnto mee, both for the minde, bodye and goodes, by sobrietie & temperancie, which here thou requirest. Onely this I cannot but see, that I haue great cause to thanke thee, which art so carefull ouer mee, as by this commaundement I well see.

But alas (good Lorde) what shall I saye, which am and haue bene so farre from thankfulness that I am to be accōp-
ted amongst the most vnthankfull: yea thou knowest it good Lorde. Filthely haue I broken this lawe, & caused other to doe, of whose repentance I am vn-
certaine:

A Godly Meditation

certaine : as also my tongue (alas) hath
often bene too shamefully exercised, mine
eyes & my thoughtes too wickedly abused

All this geare I haue encreased by
mine intemperancie in eating, drinking
cherishing my body, &c. I haue also hurt
my bodily health, minished that which
I and others should liue on, and horribly
hindred al good prayers and meditations
which though I haue time & place to doe,
yet alas I nothing exercise my selfe as I
shoulde doe.

By reason whereof, I haue deserued
euerclasting damnation. Oh, good Lord
and gracious father, doe thou, for thy
names sake, and in Christes bloud, pardon
me and forgiue mee I beseeche thee: and
as thou haste moste mercifully hitherto
spared mee, so of thy mercie put away
my trespasses, and the transgressions of
those whome I haue caused to sinne. Let
that loue whiche moued thee to pardon
Iudas with Thamar, Dauid, Berthsabe,
and the great sinner, of whome we reade

Luke. 7. 37 in S. Luke, moue thee to pardon and for-
giue me also.

Thou

vpon the Commaundements. 24

Thou ganest this commaundement
to this end, that I might knowe my sinne
and sinnefull nature, and so thereby be
giuen to thy Christ crucified, for whose
sake I aske mercie, and also that thy good
spirite maye be giuen vnto mee, to puri-
fie me: and worke so in mee and with me,
that I may truely know, heartely loue,
and faithfully obey this thy holy precept
inwardly and outwardly, nowe and for-
euer. Amen. Gracious good Lord, graunt
to mee and my wife, that we maye dwell
together according to knowledge, and
may keepe our vessels in holines: graunt
(Oh Lord) that we maye be pure and
undefiled. And graunt the same to al that
be married: and to them whiche be vn-
married, graunt that they maye liue a
pure, chaste, and undefiled lyfe: and if
they haue not the gift of singlenes of life,
graunt them suche makes, with whome
they may liue holily, to thy praise.

Deare father, giue me the gifte of so-
berietie and temperancie, and graunt the
same to all them whom thou wouldest I
should pray for. As in times past I haue
bled

A Godly Meditation

used my tongue and other members
euill, so nowe (good Lord) graunt that I
maye vse them well, chastly, and godly.
This I pray thee graunt for Iesus Chri-
stes sake. And finallie (O Lord) both in
soule and body sanctifie mee, as in thy
temple dwell in me, nowe and for euer
more. Amen.

¶ Thou shalt not steale.

Nowe that thou hast taught mee the
seruice required of thee, for mee to
obserue towards the personages of
all men and women of euerie condiction
thou beginnest to tell mee what thou
wouldest I shoulde doe concerning the
goods. And as in the nexte commaund-
ment before this, thou didst commaund
vnto mee, sobrietie and purenes, so doe
thou in this, iustice & righteousnes, for
bidding me to steale. Under the which
word I comprehendest al kinds of disceit.
The which thing thou doest, because thou
wouldest I should giue my selfe wholly
to the studie & exercise of iustice, as in the
precept next going before, thou wouldest

I should giue ouer my selfe wholly to the keeping of sobrietie and purenes. So that I see thy good pleasure herein is, that I should not onely abstaine from all theft: but also from all fraud and craft in word or dēde: yea, that I shoulde earnestly follow and exercise all equitie, truth and iustice.

By reason wherof, I see my self much bound to praise thee, which art so carefull ouer my goods and substance, that if any man should goe about to steale from me, or to defraud me in any thing, yea, who soeuer goeth not about to keepe and care for that I haue, as he woulde doe for his owne, the same displeaseth thee.

Oh Lorde, if thou haste suche care for my goods, cattell, and suche pelfe, howe great is thy care for my soule: If this one commaundement were not, I perceiue, as I for my owne parte, I shoulde haue done, & doe much worse than I haue done: so muche worse had bene done to me and mine than hath bene. It is thou good Lorde (I perceyue) that haste both giuen mee all that I haue, and also still

D.j. conseruest

A Godly Meditation

conseruest and keapest the same, and not
my owne policie, wisdom & industrie:
for in vaine were all this, excepte thou
diddest vouchsafe to vse and take it as a
meane to worke by.

There is nothing therefore that I
haue, but whensoever I looke vpon it, by
this commaundement I learne thy good-
nes, strength, and power: for as thou gi-
uest it of thy mercie, so it speaketh to me,
that presently thou still dost keepe it for
mee: so that exceeding great cause haue
I to thanke thee for this precepte, deare
God, and most gracious Lorde.

But alas, I am so farre from thankfu-
lnes (as alwaies I haue bene for all thy
care for mee, and for all that euer thou
hast giuen vnto mee) that as I haue vsed
subtiltie and craft, yea sometimes thefte
and bryberie: so now (good Lorde) I still,
when occasion is offered, doe exercise the
same. I liue also voluptuously of that
thou hast giuen and lent mee, & nothing
consider what equity requireth, and what
or howe great the necessitie of the poore
is, whome I doe thus defraude by excelle
and

vpon the Commaundements. 26

and prodigalitie. That which I bemoore,
I with unwillingnes doe repaie: I vse
it more negligently than I woulde doe
mine owne. Lack of excommunication,
of iustice, the great vserie, robberie, op-
pression and suche like wickednes as is
exercised amongs vs, I lament not: la-
boure not after my vocation, for the re-
dresse thereof: I pray not to thee, for the
same, but neglect altogether. Yea euen
those things wherewith I am put in trust,
or am hired to doe, those (I say) I doe
with great negligence: so great is my
sinne herein, and woorthie I am of dam-
nation.

But mercifull God, I beseech thee for
Chrisses sake, to haue mercie vpon mee,
and to pardon me my vnthankfulness,
theftes, fraudes, deceites, auarice, neg-
legences & great carelesnes for the lacke
of iustice, and for the monstrous op-
pression, vseries, excesse, riot, the which
be horribly exercised in the common-
weale.

For thy mercies sake in Christ Iesus
(O Lorde) whome thou hast giuen to sal-

D. y.

all

A Godly Meditation

fill the lawe for them that do beleue, giue me true faith & thy holy spirite, to worke in me the knowledge, loue, and perpetuall obedience of this thy holy precept and all other thy commaundements for ever.

Deare Lorde, giue vnto mee and to all whome thou wouldest I should pray for, the hatred of all craft, and loue of all iustice: graunt to the oppressed, thy comfort: to wrongers, repentance: to theues and deceiuers, that they maye make restitution: to Iustices of peace, landlords and the rich of the worlde, that they may haue thee before their eyes, loue their poore tenants and brethren: to laborers and artificers, that they maye be diligent in their worke and labour, and that wherewith they are put in trust.

Thou shalt not beare false witnes against thy neighbour.

Now doest thou (most gracious lord) instruct me in this comaundement, howe I shoulde vse my tongue towards my neighbour, and behaue my selfe concerning his name, forbidding mee

vpon the Commaundements. 27

mē to heare false witnes : in the which thou forbidst me al kinds of sclaūdering, lying, hipocricie and vnruth. And why ? Bicause as members of one bodie, thou wouldest we shoulde speake truth one to another, and be carefull euerie one to couer others infirmitie, and with oure tongue, defend the names of others, euen as we woulde that other shoulde defend ours. So that in this commaundement, as thou forbiddest me all kinde of euill, perelous, calumnious, and vntrue speaking : so doest thou commaunde to mē all kinde of godly, honest and true report and talke.

By reason wherof, I haue great cause to praise thee, in that I see thee to be so carefull ouer my name, that all men are by thee commaunded to defend the same. O precious God, great is thy care ouer my soule, I nowe perceiue. If this commaundement were not, I see, as I should haue done and doe much worse with my tongue to others than is hapened, so shoulde I haue felte of others towarde me.

D.iii.

Besides

A Godly Meditation

Besides this, no small commoditie is it to mee, that thou wouldest all men shoulde vse truth in all their wordes to mee.

Oh, how great a good thing is this vnto mee: If we consider the hurte that cometh by vnt ruth and by wordes, wherthrough manie are deceiued: easely may we see a wonderfull benefite and care of thee for vs in this commaundement.

But (gracious Lorde) like as I acknowledge my vnthankfulness to be monstrous and great, and alwaies hath beene hitherto: euen so yet continue I in wonderfull hypocrisie in all my conuersation, often lying and speaking vaine-ly, offensively, fleshly, subtilly calūniou-ly, and giuing my cares to heare suche things as be sclanderously spoken, not repugning, or admonishing other: as the sclanderer, to doe as he woulde be done by, to tell his tale where he shoulde tell it: neither admonishing the partie sclandered of that which is reported of him, thereby to take better heede, but rather I augment it. By reason whereof,
I

I haue deserued eternall damnation.

But thou (good Lorde) be mercifull vnto mee, I beseeche thee for Chriftes sake, whome thou hast ordained to be the ende of the lawe to all them that doe beleue, as well for pardon of that which is paste, as for not imputing the imperfection that remaineth. In his name therefore (good Lorde) I beseeche thee to pardon mee, and giue mee thy holy spirite to open to mee this lawe and all other thy preceptes, so to vnderstand them, that I maye hartely loue them, and faithfully giue my selfe to the obedience of them for euer. Graunt me thy good spirit to sanctifie my tongue, that it maye be kept from lying, sclaunders, ring, and all such vices, and that it maye be continually vsed in thy seruice, and speaking that which maye be to edifie, to thy glorie & praise, throughe Iesus Chrift our Lorde.

¶ Thou shalt not couet thy neighbors house, neither shalt thou couet thy neighbors wife, nor his man seruant, nor his mayd, &c.

D. iij.

Polv

A Godly Meditation

Now doest thou (O moste gracious God) instruct mee, howe I shoulde vse my harte and minde towarde my neighbour. And albeit in the other commaundementes concerning wordes and deedes, there be also doctrine and charge concerning will and purpose (as Christ doth expounde and declare the commaundementes of not kylling nor committing adulterie, to be observed or transgressed, not onely by worde & dede, but also by will and purpose) yet by this commaundemente thou doest further teach and charge mee how to vse the first motions of the harte and minde, which be desires and deuises, whereof by consent, procéde willes, purposes, wordes and deedes.

* Only they that be regenerate by the spirite of grace, regarde this commaundement.

So that now by this commaundement I am taught and forced with Paule, to feele and confesse that in mee, that is to saye, in my fleshe, there is no goodnes. * For being not regenerate by thy spirit of grace, I did neither feele nor finde howe that all the thoughtes, imaginati-
ons, deuises and desires of the harte of
man

man be alwaies onely euill.

But nowe by thy spirite of grace in regeneration I regarding a right this commaundement, doe not onely knowe and confesse that man conceived & borne in sinne, can not afoze regeneration, do, say, or thinke any thing that is good: but also being regenerate, & thereby hauing a will to do good, yet by this lust the law of sinne in his members is euer tempted and allured, and many times drawne and brought to doe euill.

So that this thy law in forbidding lust which is the corruption of hart, & mind, worde and deede, doth commaunde loue of a pure harte, a good conscience and an vnfaigned faith, whiche is the fountaine & pure spring of all good thoughts, words and deedes.

Therefore by this commaundement I am forbidden suche lust of any thing, and commaunded such loue of my neighbour, as shoulde euer moue and cause mee, not to desire, get or keepe anye good thing to my selfe from my neighbour, but to will, giue, communicate and procure

A Godly Meditation

cure euerie good thing vnto him.

By reason wherof, I haue great cause to be thankfull and praise thee, for that thou wouldest haue me, not to haue and bitter my owne euill lustes to hurte, hinder or grieue others, but to haue and be a pure loue, to minister the giftes of thy good things vnto mutuall comforte, and commoditie, and commendation of mee and of others.

O gracious good God, great is thy loue towardes mee, which doest not only restraine and keepe the euills rising and beginning in many mens hartes, from hurting and destroying of mee, but doest commaunde all men, and causest verie many, in thought, wordes and deedes, to helpe, preserue and prosper me.

If this thy commandement were not, I see, as I shoulde haue done and doe (in not restrayning & forbearing my lustes) much worse to others than is happened: so should I haue found and felt of others towardes mee.

If we consider how all euil thoughts, murders, and adulteryes, fornications, thestes,

vpon the Commaundements. 30

theftes, false witnessings, sclaunderes. &c. do abundantly issue out of mens hartes, causing al maner of miserie and mischief to come amongs men: easily may we see a wonderfull benefite and prouidence of thee for vs in this commaundement.

But (O moste gracious good God) as my vnthankfulness, disobedience, and hypocrisie be wonderfull great in euerie thing: so doe the same moste exceedingly abounde in and by these lustes, that lye secretly lurking in my harte: For I doe so negligently suffer them to lyue and lurke in mee, that at euerie occasion of any thing, they are readie to arise, inflame and corrupt my harte with couetousnes, voluptuousnes, pride, arrogancie, disdain, emulation, securitie, blinde zeale, and many such other affections, & being discovered and reprovied by this thy good lawe, they be not taken awaye and abolished, but through infirmitie and corruption that is in mee, they increase sinne and transgression. For I finding thy law and commaundement against my lusts, doe feeble them in me rebounding against
this

Ro.7.

A Godly Meditation

this thy lawe with moze strong rebell-
on. And so I of frailtie (neither hable to
attaine to the righteousness of thy lawe
in fulfilling of it, nor to sustaine and a-
bide thy iuste severitie for not fulfilling
of it) am caried awaye captiue from thee
and thy lawe, to the lawe of sinne, which
is in my members.

O miserable man that I am, whiche
nowe perceiue, finde, and feelee that the
pure goodnes, and iuste severitie of thy
lawe doth not refozme and put away, but
declare, irritate, augment and condeinne
my corrupt full vnthanchfulnes, diso-
bedience and hypocrisie.

But yet thou, O moste mercifull fa-
ther, doest by thy law thus declare sinne,
and worke in thine elect a feeling & feare
of thy deservied wrath, that they thereby
maye be learned, moued and forced to
know, desire, and embrace the ende of thy
lawe, whiche is Christ thy sonne our
Saviour.

For euen as a good Surgeon doth first
make bate and open a greuous corrupt
soze thoroughly, that then he may lay ther

to

to a good plaster to heale the same effectually : so doest thou, O good God, by thy law declare & open our sores ful of sinful corruption, to cleanse and heale the same by the salue & plaster of Christ crucified.

Wherefore we beseeche thee nowe, O most gracious God and mercifull father, cause vs in mindefull meditation of thy lawe, to finde, feele and confesse the sore greuous disease of sinne in euerie member and parte of vs, and especially in the berie bottom of our hartes, so that in the light of thy gospell, by the eyes of faith, we maye see, desire, and feele the medicine of thy mercies in Christ crucified, daylie more and more cleansing and healing our sinnesfull sores : chaunging our hard stonie hartes into fleshy softe hartes, scouring and washing out of our hartes our corrupt concupiscences and lustes, to write into oure hartes thy lawe of pure loue : and mortifying in vs the olde man of sinne, so that euer hereafter we maye now not lyue in the flesh, but that Christ maye lyue in vs, vnto thy glozie, oure comforte, and the good example of others.

A meditation vpon the twelue Articles of the Christian sayth.

I beleue in God the father. &c.

Thy people (oh Lorde
God the father of our saule
our Iesu Christ) doe here
in saying this Article, I be-
leue in God the father al-
mightie. &c. by faith know that thou too-
gether with Iesus Christ and the holye
Ghost, diddest create all things that be in
heauen and in earth : for by heauen and
earth are vnderstande all things therein.
And as they knowe this, so they by the
same faith doe see thee the same God, the
father, the sonne, and the holy ghost, to
gouerne all things after thy great wise-
dome, power, righteousnes and mercie,
blessing euerie creature they see, as meanes
to put them in remembrance of fearing,
reuerencing, trusting and louing thee:
for in euerie creature, they beholde thy
presence

presence, power, wisdom and mercie.

Againe, by this worde (Father) they declare their beleife, howe that they are not only thy creatures, and all that euer they haue to be thy gracious giftes and blessings, but also how that they are thy childe:en, dearly beloued and cared for of thee, through Iesus Christ. And through notwithstanding their vnworthines) as they conceiue a sure hope of thy goodnes and fatherly loue towards them in soule and body for euer: so are they thankfull for their creation, and for that thou hast made them thy excellent creatures, lords of all. They are thankfull for the creation of all creatures, and vse the same with thankfulness, as visible tokens of thy invisible loue. They are thankfull for thy conseruing and keeping them, and for the gouerning them and all this worlde, lamenting that they are no more thankful: that they beleue no deeper: that reason hath so great a swinge with them in these matters.

But I (most gracious good Lorde and father) though I say, I beleue in thee my father

A Godly Meditation

father almightie maker of heauen and earth: yet thou knowest that I am full of muche doubting, not onely of this, whether thou art my good, almightie, moste louing deare father in Christ (because I feele in my selfe such a conscience of vnworthines, and so great wante of those things which thou requirest of thy childe, and so trāsferre the cause of my being thy childe, in parte to my selfe, where it is due onely and wholly alwaies to thy mercie and grace in Christ) but also thou knowest my doubting of my creation and gouernaunce, and of the creation and gouernaunce of all this worlde (as I declare by my vnthankfulness for my creation, for mine adoption, for my gubernation, for thy prouidence for me) or els deare father I coulde not but hartely with thy childe reioyce and praise thy holy name, and that continually, being henceforth carefull for nothing but howe to please thee and profite thy people, and that they might praise thy name in all things for evermore, desiring the sanctification of thy name, the comming

of thy kingdome, the doing of thy will
vpon earth as it is in heauen.

Thou mightest haue made mee a dog,
but of thy goodnes thou haste made me a
a creature after thine Image. Thou
mightst haue made me a Turcke, a Iew,
a Sarazen: but thou haste made me a
christian, a member of thy Church. Thou
after my birth, mightest haue leste mee,
and in al neede haue made no prouidence
for me, as sometime we see hath hapened
vnto others: but yet thou neuer didst so
with mee, and yet I am of al others most
vnthankfull.

Thy creatures I thankfully vse not,
thy inuisible loue by thy manifolde visi-
ble tokens I consider not, as nowe I
shoulde by this apparell of my body, by
this corporall health, by this light, by
this my hearing, seeing, feeling, memo-
rie, vnderstanding, time, place, compa-
nie, creatures, and benefices, as well in
keeping innumerable euilles from mee
both in soule and body, which els coulde
not but come to mee: as also in giuing
me presently so many things, as with-

C.s.

out

A Godly Meditation

out thy especial grace and working I
never coulde haue had, or presently could
keepe them. In thy creatures I see not
thy power, for I feare thee not: I see not
thy presence, for I reuerence thee not:
I see not thy wisdom, for I adore thee
not: I see not thy mercie, for I loue thee
not: I praise thee not but in lippes and
tongue, and therefore in that al thy crea-
tures doe teach mee, crie out vpon mee to
be thankfull to thee, to loue, feare, serue
thee and trust in thee, and that continu-
ally: in that I doe not so, they cannot
but crie out vpon mee and against me in
thy sight, and in the daye of iudgement
will weapon themselves against mee.

O, that I did nowe consider this. O,
that my blinde eyes and my deafe eares
were opened. O, that my miserable and
follishe hart were made wise and conuer-
ted. This onely thou canst do, which haue
all mens hartes in thy hande to bowe
them as pleaseth thee. Bowe my hart
(good Lorde) into thy testimonies: open
my eyes, make mee to heare for thy mer-
cies sake, that I maye beleue and so loue
thee

Psal. 118.

thée, be thankfull to thée, amend in all things, and serue thée, though not as thy deare seruantes doe, yet at the least as other brute creatures doe, that is, to obey thée and to be profitable to others.

Nowe, for as muche as my sinnes let this and all good things from mee, I beseech thée pardon al my sinnes, according to thy gracious promise, for oure Lorde Iesus Christ sake. Amen.

I beleue in Iesus Christ his onely sonne. &c.

Thy seruantes (O Christ Iesu) and people doe knowe by faith, as thou art almightie and God with the father, by whome all things were made, & thou ruled (for thou art God eternall, coeuall and consubstanciall with the father and the holy ghost) so thou art man, and hast taken oure nature vpon thée, by the operation of the holy ghost in the wombe of the virgin Marie, and art become the blessed seede which hast bruised the Serpents head: the blessed seede in whome all nations are blessed: the prophet whom

Gene. 3.
Gene. 22.
C. 11. Moyses

A Godly Meditation

Deut. 18.

Exod. 25.

Hebr. 9.

Moses did prophesie off: the samplar cate
 which he sawe in the mount: the truth peac
 and body of all the types, figures, and whe
 shadowes of the olde lawe: the Messias thou
 Christ, and saviour of thy people: the then
 aduocate and redemer: the pacifier of dam
 Gods wrath for sinnes: the opener of W
 heauen, and giuer of euerlasting life in the
 This pacifying of Gods wrath: this open the fe
 ning of heauen: and giuing of euerla in the
 ting lyfe, they knowe thou brought red
 to passe in thy humane nature, by the soule
 incarnation and natiuitie: by thy boy way
 ing here on earth: by thy lying, temptatio
 ching, fasting, praying, especially God,
 by thy suffering vnder Pontius Pilate gainst
 by thy death, buriall, resurrection, pacifie
 cension vnto the heauens, and ray death.
 ning on the right hande of the father to loue
 from whence thou shalt come to iudg hee his
 both the quicke and the dead. And as the phan t
 knowe this, so by faith they applie it a hee, b
 to themselues, that for their sake thou by self
 wast made man, didst praye, fast, wa by self
 tempted, didst die, rise againe, and ascernant
 into heauen, and there art set their aduocate cause
 cal

vpon the Beliefe.

35

cate, bishop and high priest, alwaies appearing in Gods sight for them, from whence they looke for thee, knowing that thou wilt not enter into iudgement with them to damne them, which wouldest damne thy selfe for them.

Gal.3.

By this faith they feele these afflictions in themselves, namely the hatred of sinne, the feare of God, the loue of God, a trust in thee, and a loue to thy church. The hatred of sinne they feele, because it is so foule a thing as would not be washed away with any other thing than with thy precious bloudshedding. The feare of God, because his anger is so great against sinne, that no lesse price coulde pacifie his wrath, than thy most painfull death. The loue of God, because he hath so loued them, that he woulde not spare his deare sonne for them, euen when they were his enemies. A trust in thee, because thou haddest no respect to thy selfe, but moste willingly didest giue thy selfe wholly to be our Sauoure and seruant. A loue to thy people and church, because generally and particularly in e-

C.19.

ueris

A Godly Meditation

uerie member of the same, they see howe
deare they are to thee, and therefore they
can not but be so to them. Oh, howe doe
they imitate and follow thy footesteppes:
howe doe they reioyce when they are in
any thing by affliction made like to thee:
Oh, howe doe they lament their sinnes,
ingratitude, vnbeliefe: howe do they loue
thee, and wholly yeelde themselves vnto
thee: where as I (O gracious God and
deare Sauoure Iesus Christ) though I
saye, I beleue in thee which wast concei-
ued by the holy ghost, yet alas, I doe
vnbeleue this: for nothing is els in mee but
vnbelief. Of thy power and loue, of thine
anger and mercy I haue but an opinion
as my vnsensiblenes and vnthankfulness
doth declare.

If a man shoulde shewe me friendship
but in a trifle, or suffer any thing at all
for mee, I coulde not but be thankfull
and thou besides my creation, hast red-
med me, and brought me into the num-
ber of Gods childzen (than which thing
nothing is greater) and loe, I am vn-
thankfull.

The

Thou hast suffered much for me: from heauen thou cammest into the earth to fetch mee into heauen, but I regarde it not. Thou barest my sinnes on thy back, suffering a moste bitter death, but I am so farre from thankfulness, that I still more and more loth thee.

Thou wouldest enter into a communion with mee, taking my nature vnto thee, concerning the substance thereof, that I might enter into a communion with thee, concerning the qualities wherewith in thy selfe thou hast endued it, but I consider it not.

Thou diddest die to deliuer me from death, but I stil more and more giue thee cause to die: so ingratfull am I.

Thou didest arise to iustifie me, but I with the Iewes woulde still keepe thee downe, because I woulde not leaue my wickednes.

Thou ascendedst to heauen to take possession for me there, to be alwaies in the sight of thy father for me, to sende me downe giftes, to pray for me: but I daylie am pulling thee downe againe, as
E. iiii. muche

A Godly Meditation

much as in me lyeth, I am altogether earthly, I hide my selfe out of thy sight by forgetting thee, I reiect and abuse thy giftes, I neglect prayer.

Pro. 28.

Thou art now in a readynesse to come to iudge both quick and dead, but I tremble not at this geare, nor beseeche thee before thou come, to be mercifull vnto me and not to enter into iudgement with me: yea I thinke nothing at al of thy coming: mali non cogitant iudicium, the wicked consider not the end, they thinke not on thy iudgement.

Thou wouldest bring me to thy father that I might finde grace, but I put this off, and therefore am worthe to feele thee a iudge, which refuse to feele thee a Saviour.

Nowe, the cause of all these things is vnbeliefe, the which though it be natural by reason of the corruption of our nature, yet I haue augmented the same maliciously in not labouring against it, and continuing in all sinnes and wickednes by reason whereof, I deserue most iustly thy great indignation, even reiectiō

from

from thy face for ever.

Long haste thou mourned even with displeasure and anger, the incredulitie of my harte, calling me from the same, and offering me thy grace, which I haue neglected and reiected, and therefore am neuer worthy to haue it any more offered vnto me, muche more then am I vnworthy to haue grace giuen me to receiue thy mercie.

Alas, what shall I do? Shall I despaire or as long as I can, keepe me vnmindful of my miserie? O Saniour Christ Iesu, wilte not y be mercifull vnto me? Thou bidest die for me when I deserued it not, and nowe is thy mercie shortned? wilte not thou giue me thy grace, and take from my harte this horrible vnbeliefe? Shall I neuer loue thee? Shall I neuer hate sinne? Shall I neuer, as with my mouth I say: I beleue in Iesus Christ, so in harte say the same? Shall Satan possesse me for ever? O Christ Iesus, which Ephes. 4.
hast led captiuitie captiue, what? wilte not thou helpe me? Though I desire it not as I shoulde, yet giue me to desire whan

A Godly Meditation

whan thou wilt.

Thou diddest appeare to destroy the
wozke of the Deuil : thou seest his wozke
in me : good Christ destroy his wozke, but
not thy wozke : saue me for thy great
mercies sake : giue me to beleue in thee,
in thy death, resurrection, and ascension:
pardon me my sinnes, and mortifie now
in me my corrupt affections: raise me vp
and iustifie me : regenerate me dailye
more and more: giue me faith of immor-
tality, & resurrection of this body: giue me
faith to ascende into heauen, and to be
certaine that thou haste already taken
possession for me there : giue me to loke
for thy comming, and to be readie in thy
comming, to finde mercie to euerlasting
lyfe. &c.

I beleue in the holy Ghost. &c.

O Holy spirite (the thirde person in tri-
nitie) which didst descend vpo Christ
our Saviour in his baptisme in the
likenes of a dove, thy children know that
with the father and the sonne, thou ma-
dest and rulest all creatures visibie and
inuisibie,

inuisible, they knowe thee in their redemption to be no lesse willing and louing than the father and the sonne: for thou diddest alwaies declare Christ to be the sonne of God, and gauest testimonie inwardly in the hartes of thy elect, to beleue and embrace the same, and outwardly by miracles and wonders they know thee to be the comforter and gouernour, whome Christ did promise in his corporall absence should teach, rule, keepe, comforte and gouerne his Church and people. Iohn. 16.

Againe, as in the former parte of their beliefe they consider the woorkes of creation and redemption, so in this parte they consider the place where the same is most effectually and taketh place, euen thy holy church which is catholicke, that is, extending it selfe to all times, to all places, to all kindes of people.

For in this church, onely they knowe that, as al things were made, so this worke of redemption was taken in hande, that thou blessed trinitie, mightest in this church be praised, magnified, serued, and worshipped.

**A Godly Meditation
wozshipped for euer.**

**This Church is nothing els but a cō-
munion and societie of saints : that is,
not onely a societie of all such as be, haue
beene, or shall be thy people, but also a
societie or partaking of Christ Iesus,
whiche is the head of the same: yea by him
of thee (oh blessed father) whiche art the
head of Christ: and of thee (oh holy ghoſt)
whiche nowe shadowest and sittest vpon
the same to hatch and cherishe it, as the
hen hir chekins, by the extending of thy
wings, not onely to defende them from
their enemies, but also to couer their
sinnes and to remit them in this life, be-
ginning also here the resurrection of the
flesh and euerlasting life, the which thou
wilt in the ende of the worlde consum-
mate, so that they shall not neede to be
couered for sinne: for then shall they be
pure and haue glorious bodies, immortal
and spirituall, the which shall haue the
fruition of eternall ioy, life euerlasting,
and glorie, such as the eye hath not seene,
the eare hath not heard, nor the hart of
man can conceiue. For then Christ Iesus
shal**

Philip.3.

1. Cor.2.

1. Cor.15.

shal giue vp his kingdome to God the father, that God maye be all in all, concerning the gouernaunce of it by the ministration of his worde and other meanes, whereby now he gouerneth it, that it may be his fathers kingdome, we beeing become like vnto him: that is, as to the 1. Iohn. 3. manhood of Christ the Godhead is vnited & is al in all without any other meanes, eue so God shal be in vs, assuming then, not onely in the person of Christ, the humane nature, but also all the hamane nature of his church which be members of Christ, the wicked and reprobate beeing separate then from this communiō, and cast into eternal perdition with Satan, and Antichrist, there to be in tormentes and hozrour for euer.

By reason of this their faith, they are thankfull to the (O holy spirite) which haste taught them this, and given them to beleue it.

By reason of this faith, they singularly praye, lone, and helpe thy Church here militant, and labour to be holy. &c.

By reason of this faith, they confesse them

A Godly Meditation

them selues sinners, they desire and be-
 leue pardon of their sinnes, they are risen
 and rise daylie concerning the inwarde
 man, and doe feele the life eternal begon
 in them, more and more labouring,
 praying, wishing & desiring for the same,
 wholly and perfectly. Where as (oh Lorde
 God and most gracious holy spirite) thou
 knowest that it is otherwise with me. I
 doe but bable with my lippes, in saying,
 I beleue in the holy ghost: for I am vn-
 thankfull for calling me into thy church,
 I doe not liue holily, I confesse not, I
 lament not my sinnes, I praye not for
 remission of them, I stand in doubt ther-
 of. As I feele not my selfe risen from a
 sinnefull life as I shoulde be, or as I
 feele not life begone in me, as it is in thy
 deare children: so doe I doubt hereof,
 whether I haue pardone of my sinnes,
 whether I am regenerate, whether I
 feele truely everlasting life (the whiche
 thing doth mosse displease thee) and yet
 with my tong I saye, I beleue in the holy
 ghost.

Note here
 what great
 imperfecti-
 ons and
 dubitaciōs
 the children
 of God fele
 and confesse
 to remaine
 in them.

Oh, I beseeche thee (good holy spirite) for
 thy

thy lones sake which moued thee to agree
 and be willing to pacifie and open thy
 goodnes, not onely in the worke of creatiō
 (for that thou diddest lie vpon the waters
 and as the henne hir chikins, didst as
 it were, hatch the worke of creation) but
 also in the worke of redemptiō; and ther-
 fore diddest ascende and abide not onely
 vpon Christ in his baptisme, but also on
 the Apostles and church in fierie tongues
 visibly, the fiftte daye after Christs resur-
 rection: as now thou doest inuisibly, both
 generally and particularly sitte vpon thy
 Church and childzen, beeing the conso-
 latoz, the comforter, the teacher and lea-
 der, the guider and gouernour of vs all.
 For this thy loues sake (I say) I beseeche
 thee to be mercifull vnto mee, & forgive
 me my doubting, vnbeliefe, ingratitude
 and horrible monstrous vncleannes and
 inne, and vtterly take them from mee.
 Bring me vnto thy Church whiche thou
 guidest, that is, guide mee, make me holy,
 and by faith couple me to Christ: by
 partise to thy people, that is, giue mee
 the communiō of saints with thy saints:
 ouer.

Gen.i.

Math.3.

Aet.2.

A Godly Meditation
ouer shadow my sinns : raise mee vp to
righteousnes : begin in me everlasting
life , and nowe more and more to expect
and looke for all these great mercies, and
at length to possesse eternal felicitie with
thee (O blessed trinitie) the father, the sonne
and the holy ghost, three persons and
one almightie, eternall, moste
iuste, wise and good God:
to whom be al glorie
power & dominio
now and for
euer.



A meditation concerning prayer.

41



He minde of man hath so large rounge to receiue good things, that nothing in dede can fully fill it but onely God, who then the minde fully pos-
selleth, when it fullye knoweth him, fully loueth him, and in all things is framed after his will. They therefore (deare Lorde God) that are thy children and haue tasted somewhat of thy goodnes, doe perpetually sigh, that is, do pray vntill they come thereto: and in that they loue thee also aboue all things, it wonderfully woundeth them, that other men doe not so, that is, loue thee & seke for thee with them. Whereof it commeth to passe, that they are inflamed with continuall prayers & desires, that thy kingdom might come euerie where, and thy goodnes might be both knowne, and in pfe expressed of euerie man.

And because there are innumerable

¶.j.

many

Christian prayers

many things, which as well in themselves as in others be against thy glory, they are kindled with continuall prayer and desire, sighing unspeakably in thy sight for the encrease of thy spirite. And sometimes when they see thy glorie more put backe than it was wonte to be, either in themselves or in any other, then are they muche more disquieted and vexed. But because they knowe that thou dost rule all things after thy good will, and that none other can help them in their neede, they often times doe goe aside, all busines layde apart, and giue themselves to godly cogitations and talke with thee, complaining to thee as to their father, of those things that greue them, begging therto, and that most earnestly, thy help, not onely for themselves, but also for others, especially for those whome singularly they embrace in thee, and often doe repete and remember thy gracious benefites both to others and to themselves also: wherthrough they are prouoked to tender to thee hartly thanks, thereby being enflamed, as well assuredly to hope

well

well of thy good will towards them, and
patiently to beare all euilles, as also to
 studie and laboure to mortifie the affec-
 tions of the flesh, and to order all their
 whole life to the seruice of their brethren,
 and to the setting forth of thy glorie.

This they know is y prayer which thy
 sonne Iesus Christ our Lord commaun-
 ded to be made to thee in the chamber, the
 doore being shut. In this kinde of prayer
 he himselfe did watch oftent, euen all the
 whole night Herein was Paule frequēt,
 as al thy saintes be. This kinde of prayer
 is the true lifting vp of the minde vnto
 thee: this standeth in thaffections of the
 heart, not in wordes and in the mouth.
 As thy childezen be endued with thy spy-
 rite, so frequent they this talke with thee.
 The more thy spirit is in them, the more
 are they in talke with thee. Oh giue me
 plentifully thy spirit which y hast promi-
 sed to poure out vpon all flesh, y thus I
 may with thy saints, talk with thee night
 and daye, for thy onely beloued sonnes
 sake Iesus Christ our Lorde. Amen.

A note for
 euerie man
 to examine
 himself by:

Whereouer thy saintes, to prouoke them

Christian prayers

to this kinde of prayer, doe vse first their necessitie, whiche they consider in thre sortes: inwardly cōcerning their soules, outwardly concerning their bodies, and finally concerning their names & fame: whereto they adde the necessitie of those that be committed to them, the necessitie of thy church, and of the common weale.

Secondely, they vse thy commaundements, which require them vnder paine of sinne, to praye to thee in all their neede.

Thirdly, they vse the consideration of thy goodnes, which art naturally mercifull to yong rauens calling vpon thee, much moze than to them for whom rauens and all things els were made, for whom thou haste not spared thy deare sonne, but giuen him. &c.

Fourthly, they vse thy mosse sweete and free promises made to heare and help all them that call vpon thee in Christs name.

Fiftly, they vse examples, howe that thou which art the God of all, and richest vnto all them y call vpon thee in Christs name,

name, haſte heard and holpen others calling vpon thee.

Sixtly, they vse the benefites giuen them beſore they asked, therby not onely prouoking them to aſke moze, but alſo certifying their faith, that if thou waſt ſo good to graunt them many things vnaſked, now thou wilt not denie them any thing they aſke to thy glorie and their weale.

Laſt of all, they vse the reading and waying of psalmes & other good prayers, bicauſe they know that therby peculiarly beſides the other ſcripture, there is no ſmall helpe : as may appeare by Paule, Eph. 5. Col. 3. where he willerh the congregation to vse psalmes, hymnes, and ſpiritual ſongs, but ſo that in the harte we ſing and ſaye them : not that thy childzen doe not vse their tongues and wordes in praying to thee, for they doe vse their tongues, ſpeech, and wordes to ſtir vp their inward deſire and ſeruencie of the minde, full well knowing that els it were a plaine mocking of thee to praye with lippes and tongues onely. Oh, that

Christian prayers

I might feele nowe thy spirit so to affect me, that both with harte and mouth I might hartely and in faith praye vnto thee.

Now, concerning the things that are to be prayed for, thy children knowe that the prayer taught by thy sonne, moste liuely & plainly doth containe the same, and therfore they often vse it: first asking of thee their heauenly father throughe Christ, that thy name might euery where be had in holynes and praise: then that thy kingdome by regeneration and the ministerie of the gospell, might come: & so thirde, that willingly, perfectly and perpetually, they might studie to doe, yea doe in deede, thy will with thy holy and heauenly angels and spirites. These things they seeke and praye for, namely thy kingdome and thy rightuousnes before any worldly benefite. After whiche petitions, because all things, yea euene the benefites of this present life doe come from thee, they doe godly desire the same vnder the name of daylie bread, being instructed of thy wisdom, that after spiri

cuall

small benefites to aske corporall, is not
unseemly to thy children, which knowe
both spiritual and corporall to come from
thy mercie. In the other petitions they
pray for things to be taken from them,
beginning with forgiveness of sinnes,
which were impudently praised for, if that
their hearts were not so broken, that they
coulede forgive all things to all men for
their parte. They adde their profession,
that is charitie, whereby they professe
that they haue forgiven al offences done
to them. Howbeit, bicause it is not e-
nough to haue pardon of that whiche is
past, except they be preserved from new
offences, they pray thee not to lead them
into temptation by permitting them to
the peruerse suggestions of Sathan, but
rather to deliuer them from his importu-
nitie and power: by euil, vnderstanding
Sathan the Authoz of al euill. Oh (deare
God) that thou wouldest endue me with
thy spirite of grace and praise with thy
children, accordingly to make this praise
alwaies whensoever I doe praise.

As for outward euils, so long as they

F. lig.

doe

Christian prayers

doe not (as it were) inforce thy people to sinne, in that christian perfection doth accompt them amongst thy benefites: thy sonne hath not taught thy church to pray for the taking away of them in this prayer, for here he hath contained but those things, for the which all christians generally and particularly may of faith, pray at all times. It often cometh to passe, that exteriour evils, because they be not evils in dede, that is, they are not against Gods grace in vs, therefore they can not of faith be prayed for to be taken away: for thy children that haue faith, doe alwaies preferre thy iudgement befoze their owne, the which iudgement, when they knowe by that which hapneth to them, they submit themselues thereto wholly, although the spirite make his unspeakable groanings to helpe their infirmities by prayer, not to haue them taken away, but that they might haue strength and patience to beare the burthen accordingly. Which burthen if it be too heauie in the better sense and feeling thereof, they in their prayers doe complaine some thing

thing, rather than praye to haue it taken away, as our sauiour did in the garden when he added to his complaint, not my will but thy will be done. So doe thy people in all their complaints adde, not as we will but as thou wilt: for they are taught by thy spirit no otherwise to pray for the taking away of corporall euilles, either from themselves or from others, vnlesse they by the same spirite doe certainly see the same to make to thy glorie: as did thine Apostles and seruants, when absolutely and without condition they did aske health or miracle for any, when they healed or raysed the dead by prayer: for they knowe nothing can be better than when it is according to thy wil. Oh, that I might alwaies knowe thy will in all things, and for euer applie my selfe thereto. Hereof it commeth, that thy saintes and deare children, which loue their neighbours as themselves, doe yet notwithstanding in their prayers aske vengeance of some, as we may reade in the psalmes of Dauid, because in praying and talking with thee, they see by thy holy spirit (for without

Christian prayers

Without it is no true praier) sometimes
thy iudgementes vpon some which they
perceiue to sinne to death , and therefore
ought not to be praied for, because thy
glozie can not be set forth as it should be,
without their destruction . Thy will is
alwaies best and the thing whereto they
frame all their desires.

Therefore when they perceiue that it
is decreed with thee , suche and suche by
their destruction to set forth more might-
ely thy glozie , howe shoulde they but
desire and pray for the same, and write it
as David hath done , that the godly in
reading and waying such prayers, might
receiue comforte, and the vngodly be a-
frayde : els, when that they perceiue not
so manifestly the determined iudgement
of God , they in their praers doe moste
hartely pray for them , as Samuell did
for Saule, Moyles for the Israelites , A-
braha for the Sodomites. Oh good father,
for thy meretes sake , giue me the true
loue of mankind, but yet so, that I may
loue man for thee and in thee , & alwaies
preferre thy glozie aboue all thinges,
through

through Christ our Lorde.

Now, though thy childzen doe knowe
that thy will can not but be done, and
nothing can be done, but that y^e of thine
own wil hast determined to do although
no man shoulde desire the same, yet are
they earnest and frequent in prayer: first
to render obedience to thee, which requi-
rest prayer as a spirituall seruice to thee:
secodly, bicause thou hast ordained praier
to be as an instrument and meane, by the
whiche thou workest things with thee al-
readie decreed and determined. Thy
childzen doe vse praier to offer thee their
seruice, if it shall please thee to vse y^e same:
and as they doe eate and drinke, whiche
is a meane ordained of thee for the conser-
uation of their life, not looking hereby to
lengthen their daies aboue their bounds,
whiche alreadie thou haste appointed, but
(as becommeth them) to vse thy meanes
whiche thou haste ordained to serue thy
prouidence: so doe they (as men herein
not curious to know thy prouidence fur-
ther than thou reueilest it) vse praier as
a meane by the whiche thou art accus-
tomed

Christian prayers

med to worke manie of thy childrens desires,
fire, that according to thy good will thou
mayest vse the same. They doe not thinke
a mutabilitie in thee (for thou art God
and art not chaunged, with thee there is
no variablenes) and therefore they pray,
not as men whiche woulde haue thy de-
terminations and ordnances, which are
in most wisdom and mercie, to be alte-
red, but rather that they might submit
their willes to thine, and make them
more able to beare thy will and pleasure.
They know thou hast promised to helpe
them calling vpon thee, wherefore they
doubt not but thou so wilt doe, and there-
fore praye accordingly. They loue thee
hartely, and therefore they can not but
desire much to talke with thee, that is, to
pray, even as a wel manered and louing
wyfe will not take vpon hir to aske any
thing of hir husbände at all, but y^e which
she hopeth he would take in good parte
do of his owne free will, although she had
spoken nothing therof. When she know-
eth what hir husbonds will is in things,
she gladly talketh with him thereof, and

acco?

Accordingly as the sixth he is disposed to
doe, she will often desire him to doe it:
even so thy childzen (I say) which hartely
love thee, in that they know thy wisdom
and will is best, howe can they but often
talke with thee, and desire thee to doe that
which they knowe is best, whiche they
are knowe also y^e wouldest doe if none should
aske or praye for the same: Thy childzen
use prayer, as a meane by the which they
see plainely thy power, thy presence, thy
providence, mercie and goodnes towards
them in graunting their petitions, and
by prayer they are confirmed of them all:
Yea, thy childzen use prayer to admonish
thee how that all things are in thy hands.
In prayer they are (as it were) of thee put
in minde of those things they haue done
against thee their good Lorde. By reason
whereof repentance ensueth, and they
conceiue a purpose to liue more purely
ouer afterwardes, and more hartely to
applie themselves to all innocencie and
goodnes.

Who, now considering so many great
commodities to come by reasoⁿ of prayer,
would

Christian prayers

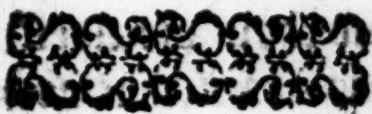
woulde maruell whye thy chylde[n] are much in p[ra]ier, and in labouring to p[ro]uoke others therunto : For as none that is a suter to any other, wil vse any thing which might offend or hinder his sute: so no man that vseth p[ra]ier, will flatter himselfe in any thing that shoulde displease thee, to whome by prayer he moueth sute whensoever he p[ra]ieth : So that nothing is a more p[ro]uocation to al kinde of godlynes than p[ra]ier is.

As concerning outward things which thy chylde[n] pray for, although they know thy will and decre[e] is not variable, and thy purpose muste needes come to passe: yet doe they receiue by their p[ra]ier, no small commoditie : For either they obtaine their requestes or no. If they doe obtaine them, then p[ro]ue they by experience that thou doest the wil of them that feare thee, and so they are more kindled to loue and serue thee. And in deede, for this purpose thou art wont, when thou wilt doe good to any, to stirre vp their mindes to desire the same good of thee, to the ende, that both thou and thy giftes may

may be so much more magnified and set
 by of them, by howe much they haue
 bene earnestte suiters and petitioners for
 the same. For howe can it but enflame
 them with loue towards thee, to perceiue
 and feele thee so to care for them, heare
 them, and loue them: If they doe not ob-
 taine that they pray for, yet vndoubtedly
 they receiue great comfort, to see that the
 euils which presse, them and wherof they
 complaine still, do not oppresse and over-
 come them, and therefore they receiue
 strength to beare the same the better. **O**

god father helpe me, that I might
 hartely loue thee, complaine to
 thee in all my needes, and
 alwaies by prayer to
 poure out my hart
 before thee.

Amen.



A meditation vpon the Lordes prayer.

Our father.



Gen. 1.

Gene. 3.

Gene. 12.

22. 23. 24.

25.

Exod. 13.

14. 15. &c.

Exod. 19.

20.

Hebre. 1.

1. Cor. 15.

Rom. 5.

Hou good Lord
whiche madest heauen
& earth, the Sea and
all that is therein, to-
gether with thy deere-
ly beloued sonne Je-
sus Christ, & with thy
holy spirite: thou the same God, whiche
openedst thy selfe to Adam by thy pro-
mise: thou the God of Abraham, Isaac
and Jacob: thou whiche broughtest thy
people of Israell forth of Egypt with a
mightie hand and a stretched out power:
thou which gauest thy lawe vpon mount
Sinai: thou whiche spakest by the pro-
phetes, and last of al in these latter daies
by thy dearelye beloued sonne Iesus
Christ, whome thou wouldest should be
made a seconde Adam, that as by the first
we are chilozen of wrath, carnall, and
full of concupiscence, so by him we might

he made childzen of grace and spirituall,
 by cōmunicating with him the qualitie,
 merites, vertues, and grace of his flesh,
 through the operation of his holy spirite,
 as he cōmunicated with vs the substance
 of oure flesh in the wombe of the virgin
 Marie by the operation of the same holy
 spirite, bēing that blessed seede whiche
 was promised to Adam, Abraham, Isaac,
 Jacob, David, which shoulde brouse the
 Serpents head, which shoulde bring the
 blessing on all nations, whiche shoulde
 raigne ouer thy house for ever, and might
 tely overcome thine and our enemies, as
 in dēede he did by his incarnation, nati-
 uitie, circūcision, exile, baptisme, fasting,
 temptatiō, doctrine, miracles, workings,
 agonies, bloudie p̄aier, passion; death,
 resurrection, and ascension, and yet he
 still doth by his meditation and interces-
 sion for vs, and at lēgth will on al parts,
 fully accomplish by his cōming to iudge-
 mēt, which wil be sodainly in the twink-
 ling of an eye, in the blaste of a Trumpet
 and shoute of an Archangel, whē he shall
 be seene with thousandes of saintes and

Math. 1.

Gene. 3. 12.

26. 28.

Psal. 89.

2. Reg. 7.

Luke. 1.

Psal. 110.

Rom. 8.

Mat. 24.

1. Cor. 15.

1. Thel. 4.

2. Cor. 5.

G. j.

imnu

Christian prayers

Exo. 32. 33.
Psal. 5.
Joel. 2.

Psal. 51.
Gene. 68.

Our hart is
by nature so
corrupt and
vnscherably
euill, that out
of it springeth
al wicked co-
cupiscence, so
þ the incli-
nation therof
is prone to e-
uill euen from
our birth vp:
and our mind
& vnderstan-
ding is so
darkned, that
of our selues
we cānot per-

innumerable thousands of Angels, al the
whole worlde being on fire, and all peo-
ple that euer were, are, or shall be, then
standing before his tribunall or iudge-
ment seate, to render an accompt of that
they haue done in this bodie, be it good or
bad: thou (I say) this God which art ho-
lye, righteous, true wise, pure, chaste,
mightie, mercifull, good, gracious, a hater
of sinne, an auenger of vnrighteous-
nes. &c. wouldest that I, which am borne
in sinne & conceiued in iniquitie: which
by nature am a childe of wrath: and in
whome dwelleth continuall enmitie a-
gainst thee: that I which am nothing but
sinne and one that doth euill alwaies be-
fore thee, should cal thee and beleue thee,
which art God & father of our Lorde and
Sauioꝝ Iesus Christ, to be in verie deede,
my father: that is, y wouldest I shoulde
be most assured, that thou of thine owne
good wil, which thou barest to mee wards
before I was, yea before the world was,
hast in Christ chosen me to be thy childe,
and through him art become my moste
louing father, from whom I should loke
fo;

fo;

for all good things, and be most certainly persuaded, that looke howe much thou art more than man, so much thy loue and fatherly prouidence towards mee; passeth the loue and prouidence of any father towards his childe, in louing me, caring howe to helpe mee, prouiding for mee, nourtring me, and helping me in all my needes. So certaine thou wouldest haue me to be of this, that to doubt of it, doth moste displease thee and dishonour thee, as though either thou were not true, or not able to doe these things, or els becamest not my father in respect of thine owne goodnes in Christ onely, but also in respect of my worthynes and desertes. And that I should not wauer or doubt of this, that thou art my deare father, and I thy childe for euer through Iesus Christ, it is required in the first commaundement, which sayeth I am the Lorde thy God: thou shalt haue none other Gods but me. Again, thy sonne doth here commaund me to call thee by y name of father. Moreover, in the first article of my beliefe I professe the same in saying, I beleue in

G.ij.

God

ceiue those things that be of God: as is al the wisdom which we receiue from Adam naturally, or otherwise attained by laboꝝ or studie before regeneration. we can not thinke a good thought, much lesse wishe it or consent vnto it, and least of all doe it.

Causes to confirme our faith that God is our father.

Christian prayers

God the father almightie. Besides this, there are manie other things to confirme me herein, as the creation and gouernment of the world generally, and of euerie creature particularly: for all is made and kept for man and so for me, to serue me for my commoditie, necessitie and admonition. Againe the creation of me, in that thou hast made me after thy image, hauing a reasonable soule, body, shape, &c: where thou mightest haue made mee a toade, a serpent, a swine, deformed, frantike. &c. Moreover, thy wonderfull conseruation, nourishing and keeping of me hitherto in my infancie, childhooe, youth, &c. All these (I saye) shoulde confirme my faith of thy fatherly loue. But of all things, the opening of thy selfe by thy worde and promise of grace, made after mans fall, first to Adam, then to Abraham, Isaac, Jacob, and so to other, beeing published by the prophetes from time to time, and last of all accomplished by thy deare sone Iesus Christ, in whom thy promises are yea and Amen: the opening of thy selfe thus, I say, in and by Christ,

2. Cor. 1.

Christ, is the moſte chiefe and ſure certi-
 ficat, that thou art my father for his ſake,
 and I thy deare childe, althoughe of my
 ſelfe I am moſt vnworthie: For thou, ac-
 cording to thy promiſes, haſte not ſpared **John. 3.**
 thy deare ſonne Jeſus Chriſt, but giuen
 him to y death of the croſſe for my ſinnes.
 Thou wouldeſt he ſhoulde be made fleſhe
 of our fleſhe, and bloude of our bloude in
 the wombe of the virgin Marie, by the
 operation of the holy ſpirite, that we by **Eph. 5.**
 the working of the ſame ſpirite, through
 the merites of his fleſh and bloud, might
 be made fleſhe of his fleſhe and bloude of
 his bloude: that is, as he hath the ſub-
 ſtance of our fleſhe and bloude: euen ſo
 we might haue and for euer enioy in him
 and through him, the qualities, vertues,
 and giſtes of righteouſnes, holines, in-
 nocencie, immortalitie, and glozie, wher-
 with he hath endued oure nature in his
 owne perſon for vs all: that as now we in
 faith and hope we haue the ſame, ſo in
 his comming we might fully enioy them
 in verie deede, for then ſhall oure bodies **Phil. 3.**
 now vile, be like to his glorious body.

C. lii.

Herein

Christian prayers

i.Iohn.3.

Rom.5.

Rom.8.

Rom.5.

what bap-
tisme is,
and what
it requi-
reth.

Herein appeareth thy loue, not that we loued thee, but that thou louedst vs, and hast giuen thy sonne for vs. Herein doest thou commende vnto vs thy loue, that when we were yet sinners, Christ thy deare sonne died for vs, so that nothing shoulde separate vs from thy loue in Christ Iesus, neither affliction, anguish, persecution, famine, neither life nor death &c. For if when we were enemies, we were reconciled vnto thee by the death of thy sonne, muche more we being reconciled shal be saued by his life. And that I shuld not doubt hereof, but certainly be perswaded all this to pertaine to mee, where I might haue bene borne of Turkes and infidels, loe thou wouldest I shoulde be borne of christian parents, brought into thy church by baptism, which is the sacrament of adoption, and requireth faith as well of remission of my sinnes, as of sanctification and holines to be wrought of thee in me, by thy grace and holy spirit. Where I might haue bene borne in an ignorant time and region, thou wouldest I shoulde be borne in this time and re-
gion,

glori-
led,
ces
corru-
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For
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in C
of it
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nied,

gion, wherein is more knowledge reuei-
led, than euer was here, or in many pla-
ces is. Where I might haue bene of a
corrupt iudgement, and entangled with
manie errours, loe thou of thy goodnes,
as thou hast reformed my iudgement, so
doest thou keepe it, and now for the same
iudgements sake, doest vouchsafe some-
what by the crosse to trie mee. By all
which things I should confirme my faith
of this, that thou alwaies hast bene, art
and wilt be for euer, my deare father. In
respect whereof, as I shoulde be certaine
of saluation and of the enheritaunce of
heauen for euer: so should I be thankful,
cast my whole care on thee, trust on thee
and call on thee, with comforte and cer-
taine hope for all things that I want.
For in that thou hast giuen to me this
benefite to be thy childe vnderferued, and
vnderferued on my behalf, simplie and only
in respect of thine owne goodnes & grace
in Christ, lest at any time I should doubt
of it: howe should I but hope certainly,
that nothing profitable to me, can be de-
nied, in that thy power is infinite: For

what is
the effect of
fruite that
cometh of
this certain
persuasion,
that God
is our fa-
ther.

Christian prayers

as thy good will is declared in adopting me, so is thy almightie power, in that nothing can be finally wanting to me, which maye make for my wealth: and therefore in the confession of my faith, I saye: I beleue in thee the father almightie. In consideration whereof, I shoulde in all things, behaue my selfe as a childe, reioyce in thee, praise thee, trust in thee, feare thee, serue thee, loue thee, call vpon thee. &c. But alas, howe heauie harted am I: Howe vnthankfull am I: Howe full of vnbeliefe and doubting of this thy riche mercie: Howe little doe I loue thee, feare thee, call vpon thee: &c. Oh be mercifull vnto mee: forgive mee (good father) for thine own sake, & graunt me the spirite of thy childe, to reuelle thy selfe vnto me, and Iesus Christ thy deare sonne our Lorde, by whome we are made thy childe, that I maye truely knowe thee, hartely loue thee, faithfully hang vpon thee in all my needes, with good hope call vpon thee, render faithfully this honoure to thee that thou art my God and father, and I thy deare childe
throughe

through thy grace in Christ, and so alwaies be endued with an assured hope of thy goodnes, and a faithfull obedient heart in all things, to thy holy wil. At thy handes and from thee, as I must loke for all things, so come I vnto thee, and pray thee to giue me these things whiche thy deare childre haue, and y^e requirest of me, that I might come & aske them of thee, as now I do, through Iesus christ our Lord.

As by this word, Father, I am taught to glorie of thee and in thee, and all that euer thou hast (for thou art wholly mine, my Lord, my God, my father) so by this worde Our, I am taught to glorie of all the good, that all & euery of thy seruants that euer were, are, or shall be, had, haue, and shall haue. For nowe I am taught to belue, that thou hast called me into the communio of thy church and people, whome hereby I perceiue thou hast commaunded to be carefull for mee as for themselves, and in all their prayers to be as mindefull of mee as of themselves. Againe, as by this worde Father, I am taught to remember and render my due
tie

Christian prayers

the I owe to thee wards, faith, loue, feare, obedience &c: so by this worde Our, I am taught my duetie towarde thy people, to be carefull for them and to take their sorrow, pouertie, affliction. &c. as mine owne, and therefore to labour to helpe them with hart & hand, after my vocation and habylitie, bitterly abhorring all prid, selfeloue, arrogancie, and contempt of any.

By reason wherof I haue great cause to lament and to reioyce. To lament, because I am so farre from consideration, much more from doing my duetie to thy people in thoughtes wordes and deedes. To reioyce, because I am called of thee, and placed in the blessed societie of thy Saints, and made a member and citizen of the heauenly Ierusalem: and because y^e hast giuen in commaundement to al thy church to be as carefull for mee, as for themselves. But alas, howe farre am I herefrom? As I am guiltie of vnthankfulness for this thy calling me into the blessed communion of thy deare sonne & church, yea of thy selfe: so am I guiltie of
selfe

selfeloue, vnmercifulnes, pride, arrogancie, forgetfulnes, and contempt of thy childzen: for els I could not but be otherwise affected and otherwise labour than I doe. Oh be merciful vnto me, good father: for giue me, and graunt for Christs sake, that as my tongue soundeth this worde Our, so I maye in harte feele the true ioy of thy blessed communion, and the true loue and compassion whiche thy childzen haue and feele towarde their brethren: that I may reioyce in al trouble, in respect of that ioyful communion: that I may denie my selfe, to honour thy childzen vpon earth, and endeuor my self to doe them good for thy sake, through Iesus Christ oure Lorde. I come onely to thee to giue me that whiche I cannot nor must not elsewhere haue, and thou requierest it of me, that therfore I should as thy childe, come and craue it to thy glorie.

¶ Which art in heauen.

AS by these words, Our father, I am taught to glorie and reioyce for the blessed communion which I am called

Christian prayers

led to with thee, deare father, with thy
Christ, and with thy holy church: so al-
so am I here taughte by these wordes,
vvhich art in heauen, to reioyce in re-
spect of the place and blessed toyces, wher-
vnto at the length, in thy good tyme, I shal
come: For now I may perceiue, that as
heauen is thy home, so is it mine also,
beeing as I am, thy child through Christ,
although here for a tyme I am bodily on
earth and in miserie.

Againe, by these wordes, vvhich art in
heauen, I am admonished, not onely to
discerne thee from earthly fathers, and
to knowe howe that thou art almightie,
present in all places, and of most puritie,
to confirme thereby my faith, to be pro-
uoked the more to feare thee, to reuerence
thee. &c: but also I am admonished to
iudge of thy fatherly loue by heauenlye
benefites, and not by corporall, simplie
and alonly, for often times the wicked
prosper more in the worlde, and haue
more worldly benefites, than thy childre.
So that by this I see, thou wouldest pull
vp my mind from earth & earthly things,
to

to heauen and heauenly things, and that
I shoulde see further by corporall bene-
fites, thy heauenly prouidence for me.
For if thou place me thus on earth, and
thus blesse me as thou doest and hitherto
hast done from my youth vp: in that thou
art nothing so carefull for my body as
for my soule, how shoulde I but thinke
much of thy prouidence for it in thy home,
where is such glorie, as the eye hath not
sene: &c. of which things these corporall
benefits of thine giue me on earth, should
be as it were inductions, and the taking
of them awaye, admonitions to be more
mindfull of permanent things, and lesse
mindfull of transitorie things.

By reason hereof I haue great cause
to lament, and to reioyce. To lament, bi-
cause I am so earthly minded, so little
desirous of my home, so vnthankfull for
thy prouidence, and fatherly correction
here on earth. To reioyce, because of my
home, & the great glorie thereof, because
thou doest so prouide for me here, because
thou doest so correct and chasten me, &c.

But alas, I am altogether a wretch,
earthly,

Christian prayers

Psa, 106.

earthly, and vnthankfull, not onely for these corporall benefites, health, riches, friends, fame, wisdom. &c. for thy fatherly correction, sickness, temptation &c. but also for thy heavenly benefites, for Christ Iesus, for the promise of thy spirit, for thy gospel. &c. yea euen for heaven it selfe and thy whole glorie, as the Israelites were for the land of Canaan, and therfore neuer enjoyed it, but perished in the wilderness. I am proud in prosperitie and forget thee, waring secure and carelesse. I am impatient vnder thy crosse, and too much consider worldly discomforts. Oh (deare father) forgive me for thy Christes sake, all mine vnthankfulness, loue of this worlde, contempt and obliuion of thy heavenly benefites, and graunt me thy holy spirit, to illuminate the eyes of my minde with the light and liuely knowledge of thy presence, power, wisdom, and goodnes in thy creatures, but especially in Christ Iesus thy sonne, and so by the same spirit enflame mine affections, that I maye desire nothing in earth but thee, and for thee, so as my conuersation

for conversation may be in heauen continually,
 from whence graunt me still to looke for
 the Lord Iesus, to make this my vile bo-
 dy like vnto his owne glorious and im-
 mortall body, according to his owne po-
 wer, by which he is able to do all things.
 As thou hast giuen me to be thy child: so
 I praise thee, giue me these things whiche
 be the properties of thy children, giuen
 from thee in thy good time.

Collo.3.

Phil.3.

Halowed be thy name,

Thy name is that whereby thou art
 known: for names serue to discern
 and knowe one thing from another.
 Nowe, though thou art knowne by thy
 creatures, yet in this our corrupte state,
 they serue but to make vs excuseles.
 Therfore properly, most liuely, and com-
 fortably thou art knowne by thy holpe
 worde, and especially by thy promise of
 grace, and freely pardoning & receyuing
 vs into thy fauour for Christ Iesus sake.
 For the which goodnes in Christ thou art
 praised and magnified, according to thy
 name: that is, so much as men knowe
 thee

Rom.i.

Psal.48.

138.

Christian prayers

**How gods
name is
halowed.**

thee in Christ, they magnifie thee, & praise thee, which here thou callest halowing or sanctifying: not that thou art the more holy in respect of thy selfe, but in respect of men, who the more they know thee, the more they can not but sanctifie thee, that is, they cannot but, as in themselves by true faith, loue, feare, and spirituall seruice honor thee, so also in their outward behauiour and wordes, they can not but liue in suche sorte, as other seeing them, maye in and by their holines and godly conuersation, be occasioned, as to knowe thee, so to sanctifie thy name accordingly. And therfore thou settest forth here vnto me what is the chiefe and p[ri]ncipal wishe and desire of thy childe[n] and people, namely, that thou in Christ mightest be truly knowne & honored both of themselves, and of other, inwardly and outwardly: as by the contrarie a man may easily perceiue that the greatest sorrowe and griefe thy people haue, is ignorance of thee, false seruice or religion, and wicked conuersation. Against the which they pray and labour diligently after their boundons,

**The chiefe
desire of
Gods chil-
dren.**

**The grea-
test griefe
of Gods
people.**

cations, as they for the obtaining of the other, both to other and to themselves, doe take no small paine in prayer, studie, and godly exercise.

By reason hereof, I see that I am farre from this desire and lamentation whiche is in thy children: I see mine ignorance of the true knowledge of thee & thy name, for els it had not needed thee so by thy word to haue reuelled thy selfe: I see also mine ignorance of the excellencie of the same, for els wouldest thou not haue tolde me, that the sanctifying of thy name is the chiefest thing thou requirest of euery man. Again, I see my great want of holines, for els thou needest not to teache me, to seeke and praye for that I want not. Moreover, I see my great peruersitie, which would not seeke at thy handes for sanctification, althoughe I see my neede thereof. For the whiche thou wouldest not haue commaunded me to praye, if I seeing my want, woulde haue prayed vnto thee for the same. Last of all, I see thy wonderfull goodnes, which wilt undoubtedly giue vnto me sanctification

Our ignorance.

Our great neede.

Our peruersitie.

Gods loue.

V. I.

and

Christian prayers

and holines: for thou wouldest not that
 I shoulde aske for that thing that thou
 wilt not give mee. So that I have great
 cause to lament and reioyce. To lament,
 because I am so farr fro this desire and
 lamentation; whiche thy children haue.
 Also because of my ignorance; puerile
 peruersitie, unthankfulness. &c. But most
 of all because thy holy name, worde, and
 religio is so blasphemied both in doctrine
 and in living of manie, especially in this
 Realme. To reioyce I have great cause
 for thy exceeding goodness and mercie,
 which wouldest so disclose thy self by thy
 workes, word, and gospel: which wouldest
 open these things thus vnto me, and
 also giue vnto me and others: sanctifica-
 tion in thy sight by faith, and in the sight
 of men by purities of life and godly con-
 uersation. But alas, I doe hardly see
 either the one nor the other, that is lament
 or reioyce, as thou father, which searchest
 my harte, dost right well know. Oh be
 mercifull vnto mee, and geue me of thine
 same pitie, thy holy spirit to reueile and
 open to my mind effectually, my miserable

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ble estate and condicion, my ignorance,
peruerstie, & my carelesnes for thy true
honor and dishonor, in suche sorte that I
may hartely lament these evils and haue
them pardoned & taken from me, through
Jesus Christ our Lorde. Againe good fa-
ther, giue me the same thy holy spirite to
reuelle to me thy name, worde, & gospel,
that I may liuely know thee, vnfaignedly
loue thee, hartely obey thee, and aboue all
things desire and laboure by all meanes
lawfull, that all godlines in doctrine and
conuerlation maye be exercised both in
me & in all others, for whom thou woul-
dest I should pray.

Here thinke vpon the state of religion,
and the life of the professors of the gos-
pell, that thou maiest lament some, pray
for some, and giue thanks for some.

¶ Let thy kingdome come.

Thy kingdome is in two sortes to be **Goddes**
considered, vniuersally and particu- **kingdome**
larly. Vniuersally according to thy **in respect**
power, wherewith thou governeest all **of his**
power.
¶ **things**

Christian prayers

Psal. 104.

Goddess
kingdome
in respect
of his
grace.

Goddess
kingdome
in respect
of his glo-
rie.

things enerie where, in earth, heauen,
hell, deuils, Angels, men, beastes, foules,
fishes and all other creatures. Of this
kingdome spake David when he sayde:
thy kingdome ruleth ouer all. Particu-
larly thy kingdome is to be considered,
according to thy grace wherewith thou
raignest only in thy church and elect peo-
ple, ruling and gouerning all and enerie
member of thy church to thy glorie, and
their eternall comforte: not that out of
this church I exclude thy power (for
therewith thou defendest thy people,
thou punishest thy enemies) but because
thy grace is specially considered, being
(as it were) the verie keeper, that keepeth
and guideth thy people. The time will
when this kingdome of grace and power
now being as distinct, shall be vnit-
ed and made one kingdome of glorie: which
shall be, when Christ shall giue vp his king-
dome into thine hands, that is, in the re-
surrection, when Death, the laste enemy
shall be subdued, and thou shalt be all
in all. In the meane season, this kingdome
of grace is miraculously and mightily
propagated

propagated, enlarged, and gouerned by the true ministerie of thy worde and sacramentes, through the working of thy holy spirite. And this is the meane and way whereby, as thou didst first plant, so dost thou enlarge, amplifie, & preserve the same.

How gods
kingdome
here is
conserued
and enlar-
ged.

This kingdome of grace begon, continued, and enlarged by the true preaching of thy gospel and ministration of thy Sacraments, is the thing which Christ teacheth here thy children to praye for, that it might come: that is to say, that thy gospel might so mightely, purely, and plentifully be preached (mangre the head of all thine enemies) that the number of thine electe might be brought in, & so the kingdome of thy glozie might appeare. So that as I see thy children desire, pray, and labour that thy gospel might be truly preached, heard, and liued in them selues, and in others: so they lament the not preaching and refusing, the not lying and vnbelyuing thy gospel: yea, they lament the lingring of the comming of thy Christ: for in his comming they

P. 14.

know

Christian prayers

1. Iohn. 3. know they shall be lyke vnto him, and
hauing this hope, they purifie themselves
as he is pure.

Our igno=
raunce.

Our per=
uerfitie.

Our nede.

By reason hereof I see first that I am
farre from the desire and lamenting,
which thy children haue. I see my igno=
rance of thy kingdome and power euerie
where: of thy grace onely in thy church,
and of thy glorie, when all the enemies of
thy grace shall be cast downe, and thy
glorie and power shal embrace ech other.
I see my ignorance how acceptable a ser=
uice to thee is the true preaching and the
hearing of thy gospel, for els thou hadst
not needed to haue placed this petition
nexte to the petition of the sanctifying of
thy name. Againe I see here my vnhable=
nes to enter into thy kingdome, and to
attaine to it: for els what neede should
I haue to pray for that to come from thee,
which otherwise may be atchined. Thirdly
I see my peruerfitie and contempte of
thy kingdome and grace: for although
I see my want, yet I wolde not desire thy
kingdome to come, if thou diddest not com=
maunde me so to praye: and if I wolde

han

have praised for it, thou wouldest not have
 commanded mee. Lasse of all I see thy
 goodnes which wilt bring thy kingdome, Gods
goodnes.
 & that as generally by feeding forth minis-
 ters to preach truely: so particularly by
 regenerating me more and more, & by gi-
 uing me, as grace here, so glorie els where:
 for thou wouldest not & should praye for
 that, which thou wilt denie.

So that I have great cause to lament
 and reioyce. To lament, because of my
 miserable estate and condition: because
 of my sinne, ignorance, rebellion, perversi-
 tie, Sathans power, contempr of thy
 grace, thy gospel and ministerie, here by
 els where. To reioyce because of thy good-
 nes and great mercie, which hast brought
 me into thy church, kept me in it, and
 wilt doe so still. Also because of the mini-
 sterie of thy worde and sacramentes, by
 whiche the holy ghoſt is and will be effec-
 tual: and finally because of the great glo-
 rie wherunto thou haſt called me, and
 woldest give unto me, asking the
 same.

But alas, how vnhappie I am, and
 vnihappy, so rowles,

Christian prayers

sorrowles, Lorde thou knowest, for my hart is not hid from thee. Oh be merciful vnto me and forgive me (good father) and graunt me the spirite of thy childezen, to reueile vnto me my ignoraunce of thy kingdome, my pouertie and perversitie, that I maye lament the same, and daylie labour for thy helpe and holy spirite, to suppress the kingdome of sinne in my selfe and in others. Againe, graunt me that same thy holy spirit to reueile to me thy kingdom of power, grace and glorie, to kindle mine affections, to regenerate me more and more, to raigne in me as in a piece of thy kingdome, to giue to me to desire, to pray, and to labour for thy kingdome both to my selfe and to others eternally to thy glorie, and to assure my conscience of thy goodnes, that thou wilt giue me grace and glorie. &c.

Here call to minde the state of the ministerie and ministers, the light and life of gospellers, the errors and heresies which men be entangled withall.

¶ Thy will be done.

A **S** thy power is infinit, so is thy will. **G**ods omnipotent will vnknowne and vneueiled.
 dome accordingly. Whereby, as we may perceiue that nothing is or can be done against thy power, or otherwise than by it: so is there not nor can not be any thing done against, or otherwise, than by thy omnipotent and secret will, which is alwaies (as thou art) good, holy and iust, how farre so euer it seeme otherwise to oure foolish reason and iudgement: and therefore here we are taught to pray, that thy will maye be done here without sinne on mans behalfe, as it is on the Angels behalfe in heauen.

Againe, for as muche as thou art incomprehensible of thy selfe, as well concerning thy power, as concerning thy wisdom, we maye not according thereto search thee, but rather adore and worship thy maiestie, and tremble at thy iudgements and woꝝkes, and therefore praye alwaies that we may be content with thy will, and be borome and obedient thereto. And for as much as thou hast reueiled to vs so muche of thy will in thy woꝝde written, as it is necessarie for vs in this life

Gods will reueiled & knowne.

Christian prayers

life to know, yea as we can attaine vnto,
and a little further: we ought to take all
thinges done theragainst as sinne and
transgression, althoughe thou canst vse
the same sinne to serue thy prouidence:
of the whiche prouidence we can not nor
maye not iudge further than thou haste
and shalt open it vnto vs. So that this
petition, Thy vwill be done, is not sim-
ple to be vnderstande concerning thy
omnipotent will vnrueiled, against the
whiche nothing is or can be done, but ra-
ther concerning thy will rueiled in thy
lawe and gospel, the whiche thou here
teachest me that we shoulde desire, not
onely to knowe it, but also to doe it, and
that in suche perfection and willingness,
as it is in heauen. The whiche thing I
perceiue hereby that thy children doe de-
sire daylie in and for themselves and o-
thers, and doe lament the contrarie, in
whomsoever it be: so that often their eies
gush out with riuers of teares, because
men kepe not thy lawes.

Psal. 119.

By reaso hereof, I see that I am farre
from the sighes and teares of thy people:

I see my ignorance of thy will, if thou
haddest not opened the same by thine
owne mouth: I see my ignorance howe
acceptable a seruice obedience to thy will
is: therfore doest thou place this petition
amongst the first and continuall desires
of thy children. Againe, I see my pouertie
in godly obedience, which had neede to be
taught to praye for it, thereby to signifie
vnto me my wante and vnhabilitie to
attaine it, but by thy gifte. Thirdely, I
see my disobedience: for els neuer wouldest
thou haue commaunded me to haue
prayed for the doing of thy will, if I saw
ing my want would haue so prayed.

Our igno-
raunce.

Our neede.

Our diso-
bedience.

Lasse of all I see thy goodnes, whiche Gods
wilte giue to me and others, to obey thy goodnes.
will: that is, to loue thee with all oure
hartes, to loue oure neighbour as oure
selues, to die to our selues, to liue to thee,
to take vp our crosse and to followe thee,
to beleue, to repēt &c: for els thou wouldest
neuer haue bidden vs to praye for a
thing which we shoulde not looke for.

So that I haue great cause to lament
and reioyce, To lament, bicause of my
miserable

Christian prayers

miserable state and condition : bicause of
my sinne, ignozance , pouertie and per-
uerfitie : also bicause thy will is euerie
where either not knowne, oz contemned,
and Sathans will, the will of the world,
and of the flesh, readily obeyed. To reioyce
I haue great cause, for that thou haste o-
pened thy selfe and will vnto mankind :
for that also thou peculiarly haste taught
me these things , and bicause thou wilt
graunt me grace to doe the same. But (a-
las) howe vnthankfull I am , and howe
hard harted, thou Lorde doest know. Oh
be mercifull vnto me and forgiue me . I
besech thee (gracious God) graunt me thy
holy spirit, to reueile to me my ignozance
of thy wil : my pouertie and puerfitie,
that I maye hartely bewaile it &c. and by
thy help and working of the same spirit,
may suppress the wil of the flesh. Againe,
graunt me thy holy spirite, to reueile to
me thy will declared in thy lawe and
gospel, that I maye truely knowe the
same : and enflame so my affections, that
I maye will and loue the same in suche
forte, that it may be my meate and drinke
to

to doe thy will.

Here call to minde the ten commaundementes of God particularly or generally, what therein he requireth, and pray for the same particularly as you see your neede, and that not onely for your selfe, but also for other.

Pray for patience to suffer what crosse soener God shall lay vpon you, and pray for the that be vnder the crosse that they may be patient: pray for spirituall wisdom in euerie crosse peculiar or publike that you may see and loue Gods wil.

Give vs this day our daylie bread.

Bread, the fode of the body, are vnderstand all things necessarie for this corporall life, as meate, drink, health, successe in our vocatio. &c. By this word Give, we should vnderstand, y not onely spirituall things, but also corporall benefites are Gods free giftes, and come not for our worthines or trauailes taken about the same, although our trauailes be often times meanes by the whiche God doth give corporall things.

Breade.

Giue.

By

Christian prayers

Daylie.

By daylie, we vnderstand the contented minds of thy childre, with that which is sufficient for the present time, as hauing hope in thee that they shal not want, but daylie shal receiue at thy hands plentie and inough of all things.

Our

By this worde Our, are as well vnderstande publike benefites, as peace in the common weale, good maiestrates, seasonable weather, good lawes, &c. Also particular benefites, namely, children, health, successe in the workes of oure vocation, &c. And besides this, by it we shoulde see the care euen for corporall things, which thy childre haue for others, as well as for themselves. So that here I may learne howe farre I am from that I shoulde be, and that I see thy children are come vnto. I see my ignorance also, howe that, as spirituall things doe come from thee, so doe temporall things: and as they come from thee, so are they conserued and kept of thee, and therefore thy children are thankfull and looke for them as thy meare giftes, notwithstanding the meanes which they vse if they haue the

howbeit

howbeit they vse them as meanes, for
excepte thou worke therewith, all is in
vaine. Psal. 127.

Againe, here I am taught to be content
with that which is sufficient for the pre-
sent time, as thy children be which haue
the shortnes of this life alwaies before
their eyes, and therefore they aske but for
daylie sustenance, knowing this life to
be compared to a day, yea a watch, a sound,
a shadow. &c. Moreover, I may learne to
see the compassion and brotherly care,
which thy children haue, one for another.
Laste of all, here I maye see thy goodnes,
whiche as thou wilt giue me all things
necessary for this life (or els thou wouldst
not bidde me aske, &c.) so thou commaun-
dest all men to pray and care for me, and
that bodily, muche more then if they be
able, they are commaunded to helpe me
both in body and soule.

By reaso wherof, I haue great cause to
lament & reioyce. To lament, because I am
not so affected as thy children be, because
of my ignorance, my ingratitude, my
perversitie and contempt of thy goodnes,
and

Christian prayers

and of the necessitie of thy people, which
(alas) be in great miserie, some in exile,
some in prison, some in pouertie, sickness,
etc. To reioyce I haue great cause, bicause
of thy goodnesse in teaching mee these
thinges, in commanding mee to aske
whatsoever I want, in giuing me so
many things vnasked, in keeping the be-
nefites giuen me, in commanding men
to care for me, to praye for me, to helpe
me. etc. But alas, how farre I am either
from true lamentation or reioysing, Lord
thou knowest. Oh be mercifull vnto me,
and helpe me, forgive me and graunt me
thy holy spirit, to reueile to me my nede,
ignorance, great ingratitude, and con-
tempt of thy mercies and thy people, and
that in suche sorte, that I might hartely
lamente and bewaile my miserie, and
through thy goodnes, be altered with thy
people, to mourne for the miseries of thy
children as for mine owne.

Againe, reueile to me thy goodnes
(deare father) euen in corporall thinges,
that I maye see thy mercie, thy presence,
power, wisdom and righteousness in e-
uerie

vpōn the Lords prayer.

67

uerie creature and corporall benefites,
and that in suche sorte, that I maye be
thoroughly affected, truely to reuerence,
feare, loue, obey thee, hang vpon thee, to
be thankfull to thee, and in all my neede
to come vnto thee, not only when I haue
ordinarie meanes by the which thou com-
monly workest, but also when I haue
none, yea when all meanes and helpes
are cleane against me.

Here remember the state of your chil-
dren & familie: also your parents, neigh-
bours, kinsfolkes: also your friends, coun-
trie, & magistrates. &c. as you shall haue
time thereto and by Gods good spirite,
shall be prouoked.

Forgiue vs our debtes, as we forgiue
them that are debtours vnto vs.

Youre Debtes, are vnderstande, not
onely the things we haue done, but Debtes,
the omission and leauing vndone of
the good things we ought to doe.

By Our, are not onely vnderstand the
particular sinnes of one, but also gene- Our.
rally the sinnes of all and euery one of

I. i.

thy

A Godly Meditation

thy church.

**Forgiue-
nes.**

By Forgiuenes, is vnderstande free pardon and remission of sinnes, by the merites and desertes of thy deare sonne Iesus Christ, who gaue him selfe a ran- some for vs.

**As we
forgiue. &c.**

By oure forgiuing of other mens of- fences to vs warde, is vnderstande thy good will, not onely that it pleaseth thee that we shoulde liue in loue and amitie, but also that thou wouldest haue vs to be certaine of thy pardoning vs of oure sinnes. For as certaine as we are that we pardon them that offende vs, so cer- taine shoulde we be that thou dost par- done vs: whereof the forgiuing our tres- passers is (as it were) a sacrament vnto vs.

**The for-
gyuing of
such as of-
fend vs,
is as a sa-
crament, to
assure vs
that our
sinnes are
pardoned.**

So that by this petition I am taught to see that thy childzen, althoughe by im- putation they be pure from sinne, yet they acknowledge sinne to be & remaine in them, and therefore doe they praye for the remission and forgiuenes of the same.

Againe, I am taught hereby to see how thy childzen do consider and take to hart

not onely the evils they doe, but also the
good they leaue vndone, and therefore they
pray thee hartely for pardon.

Moreouer, I am here taught to see
that thy children are careful for other
men, and for their trespasses, and there-
fore pray that they might be pardoned in
saying, Our sinnes, and not my sinnes.

Besides this I am taught here to see
howe thy children not onely forgive all
that offende them, but also praye for the
pardoning of the offences of their eni-
mies, and such as offend them: So farre
are they from maliciousnes, pride, re-
uengement. &c.

Last of all, I am taught to see howe
mercifull thou art, which wilt haue vs
to aske pardon (whereof thou wouldest
that we should in no point doubt, but be
most assured, that for Christs sake thou
hearest vs) and that not onely for oure
selues, but also for many others: for
thou dost not commaunde vs to aske for
any thing which thou wilt not giue vs.

By reason whereof, I haue great
cause to lament, and reioyce. To lament,

I. y.

bicause

38 A Godly Meditation

bicause of my miserable estate, which am
so farre from these affections that are in
thy childzen : which am so ignozant and
careles of sinne, not onely in leauing
good vndone, but also in doing euill, and
that daylie in thought, woꝛde, and dede.
ec. I speake not of my carelesnes for o
ther folkes sinnes, as of my parentes,
childzen, familie, magistrates. ec. neither
of the sinnes of them to whome I haue
giuen occasion to sinne.

To reioyce I haue great cause, bicause
of thy mercie in opening to me these
thinges, in commaunding me to praye
for pardon, in promising me pardon, and
in commaunding others to pray for me.
And surely I ought to be perswaded of
thy mercie, though my sinnes be innum
erable: for I see not onely in this, but
in euerie petition, howe that euerie one
of the church prayeth for me: yea, Thy
thy sonne who sitteth on thy right hand,
prayeth for me. ec. O my deare Father be
mercifull vnto me; and forgine mee all
my sinnes, and of thy goodnes giue me
thy holy spirit to open mine eyes, the

vpon the Lords prayer

67.

I may see sinne, the better to knote it, the more truely to hate it, and most earnestly to strue against it, and that effectuaelye both in my selfe and others.

Againe, graunt me the same thy holy spirite to reuile vnto me the remedie of sinne by Christ onely, and to worke in me faith to embrace the same thy Christ and mercies in him, that I maye henceforth be endued with thy holy spirite, to beginne to obey thy good will more and more, and to increase in the same for ever.

Here call to minde the spectall sinnes you haue committed heretofore. Remember, if you haue occasioned any to sinne, to praye for them by name. Remember that Gods lawes shoulde be so deare vnto vs, that the breaking thereof in others, shoulde be an occasion to make vs to lament with teares. &c.

Pray for
them to
whom you
haue giuen
any occasiō
of sinne,

Leade vs not into temptation.

Because of oure continuall and great infirmities, because of the great diligence and subtilties of our enemies,

A.iii.

and

A Godly Meditation

The greatest punishment. And because thou art wonte to punish sinne with sinne (whiche of all punishments is the greatest and most to be feared) in this petition thou wouldest haue thy children to haue the same in remembrance, and for a remedie hereof

Our sinnes should be forgotten of vs, if we would haue them forgotten with God.

Commodities coming by remembrance of our sinnes, be thankfulness, & vigilancie that we fall not into the like againe.

why we pray not: suffer vs not to be

thou hast appointed prayer, so that the only cause why any are overcome and led into temptation, is for that they forget what they desire in the petition going before this, which should neuer be oute of their memoire, to prouoke them to be more thankfull to thee, and more vigilant and heedie hereafter, for falling into like perilles. For whiche to be auoided, thou doest most graciously set forth a remedie, in commaunding vs to pray after pardon for our sinnes past, and for thy grace to guide vs, so that we be not led into temptation, but might be deliuered from euill. And because thou wouldest haue al thy children to hang wholly vpon thee, to feare thee onely, and only to love thee, thou doest not teache them to pray, suffer vs not to be led, but lead vs not into temptation, that (I saye) they might

one

onely feare the, and certainly know that ^{led into} Sathā hath no power ouer so much as a ^{temptatiō.} pigge, but whatsoeuer y giuest vnto him, Math.8. and of thy secret, but most iust iudgemēt doest appoint him to vse, not as he will (for then we were all lost) but as thou wilt, which canst will nothing but that which is most iust, as to giue them to the guiding of Sathan, whiche will not be guided by thy grace, as thou diddest Saule.&c.

Occasions to euill are in two sortes: ^{Occasions to euill, in two sortes.} One by prosperitie and successe, a nother by aduersitie and the crosse.&c. The euils comming of successe, commonly are vnthankfulnes, pride, securitie, and forgetting of our selues, forgetting of others, forgetfulnes of God, of sure mortallitie, &c. The euilles comming of aduersitie, commonly are impacience, murmuring, grudging, despairing, contemning of God, flattering of men, stealing, lying, with manie other euils, whereto temptations will entise a man that is leste to himselfe: whereas to one that is guided with Gods spirite, temptations are but

what tēp-
tations
are to the
godly, and
what they
are to the
wicked.

A Godly Meditation

trialles to the glorie of God, comforte of
the tempted, and edifying of thy church.
But (as I saide) if a man be lefte alone,
temptations entise euen to the Deuill
himselfe: and therefore thy childezen pray
to be deliuered from euill, vnderstanding
thereby Sathan himselfe, the sower and
supporer of all euill. And this thy childe
do, as well for others as for themselues.
So that I maye learne hereout, many
good things. First, to remember often
our infirmite and weakenes, & the dan-
gerous estate we stande in, in respect of
our flesh, of y world which is ful of euill,
of Sathan whiche seeketh to liste vs, and
as a roaring Lion to destroy vs, & of our
sinnes, which deserue all kinde of punish-
mentes and correction, that I might
with thy childezen feare thee, watch, pray,
and desire the day of redemption and de-
liueraunce from all euilles.

Againe, I maye learne here, that to
auoyde all daungers and euill, is not in
the power of man, but onely thy worke.
By reason wherof I should consider thy
great goodnes, which hitherto haue kept
me

vpon the Lords prayer. 69

me from so manie euilles both of soule
and body, yea, of name, goods. &c. as thou
hast done in my infancie, childhood, youth,
middle age. &c.

Thirde, I maye learne here, that I
shoulde be carefull for others, both that
they might be deliuered from their euils,
and that they might be preserved from
temptation, and from being overcome
in the same, and therefore thou teachest
me to praye, not deliuer me from euill
simplie, but deliuer vs from euill.

Laste of all I am taught hereby, to
see thy goodnes towards me which wilt
deliuer me from euill, and from being
overcome in temptations: for thou wouldest
not haue me to aske for that, which
I shoulde not loke for at thy handes cer-
tainely. By reason whereof thou wouldest
haue me to be in a certaintie of sal-
uation, for euer: For els I cannot be-
leue my praier to be heard, if that finally
I should not be deliuered from euill, and
therefore thou loynest hereto a giuing of
thanks, which with thy Church I should
say, For thine is the kingdome, thine is
the

Thine is
the king-
dome, &c.

A Godly Meditation.

the powver, thine is the glorie for euer.

By reason wherof, I haue great cause to lament, and to reioyce. To lament, bicause of my corruption, infirmitie, weakenes, obliuion, ingratitude, and carelesnes for thy people, &c. bicause of Satthans power, vigilancie, prudence, which hath ouercome moste graue, wise and holy men, whereof some neuer recovered: as Caine, Cham, Achtophell, Saule, Judas. &c. To reioyce, bicause of thy goodnes, which teachest me this, and shewest me the remedie, commaundest all thy Church to pray for mee, and wilt at length deliuer me from all euill, and giue me glorie. But alas, I am altogether careles and miserable. Oh be mercifull vnto mee deare Father, and for Christes sake forgive me all my sinnes. Graunt me thy holy spirite to reueile to me mine infirmities, weakenes, perils, daungers. &c. in such sorte, that as I may hartely lament my miseries, so I may aske and obtaine thy grace to guide me from all euill for euermore.

Againe, graunt me the same thy holy
spirite

vpon the Lords prayer.

70

spirite to reuelle to mee thy loue & kindnes towarde me (and that in eternitie) in suche sorte, that I maye be thoroughly perswaded of the same, become thankfull vnto thee, and daylie expect and looke for the reuelation of thy kingdome, power, and glozie, as one that for ever shal haue the fruition of the same, throughe thine owne goodnes and mercie in Christ, prepared for mee befoze the beginning and foundation of the world was layed.

Here call to minde our securitie, Satans bigilancie, our negligence, his diligence, our infirmitie, his habilitie, our ignorance, his craft and subtiltie. &c.

Item call to minde, howe that he hath ouerthrowne for a time, many of y^e deare Saintes of God, to whome we are to be compared in nothing: as Adam, Eue, Lot, Judas, Thamar, Moyses, Aaron, Miriam, Sampson, Gedeon, Elie, Dauid, Salomon, Ezechias, Josias, Peter, Thomas, and innumerable moe.

Item call to mind, the goodnes of God and of our shepheard Christ, which hath kept vs hitherto, keepeth vs still, and teacheth

A Godly Meditation

cheth vs here to know that he will keepe
vs for ever : for he would not haue vs
asks for deliuerance from euill, if that
he would not we should certainly looke
for the same. If thou doubt of final per-
seuerance, thou dishonorest God. We
certaine therefore, rest in hope, be still in
his worde. See also howe he hath com-
maunded his whole Church and euery
member thereof, to pray for the, as well
as for them selues, in these and all other
things.

Nowe and then goe about to reckon
howe many and diuers kindes of euilles
there be, and thereby, as you may knowe
you are deliuered fro none but by Gods
great goodnes : so you maye see that the
number of euilles that you haue, are no-
thing to be compared to the multitude of
euilles wherewith (if your Christ were
not) the Deuill would all to berate you,
infecte and corrupt you.

But what are all the merites and e-
uilles that can be, to be compared to the
least toy prepared for vs in heauen : Do
thinke of those toyes, and pray that when
the

the tide of death commeth, we maye hale
forth of the hauen of this fleshe and this
worlde ioyfully. In prayng this peticiō
call to minde the euils you haue bene in,
the euils you are in, and the euilles you
maye fall in, if God shoulde not preserve
you, that you might be stirred vp the
more to thankfulness, to prayer, to trust
in God, to modestie. &c.

For thine is the kingdome, thine is the
power, thine is the glorie for euer.

A In the beginning of this prayer by
these wordes, Our father vvhich art
in heauen, thy children are excited
and stirred vp to a full confidence of ob-
taining the petitions following, and all
things necessarie: so in the latter ende
thou haste added for the same purpose,
these wordes, For thine is the kingdome,
thine is. &c. wherein I am taught these
many things. First, y in prayer I should
haue such consideration of thy kingdome,
power, glorie, and eternitie, that my
minde should be stricken with an admi-
ration of the same. Secondly, that I should
so

A Godly Meditation

We may
not doubt
but that
he which
hath com-
maunded
vs to pray,
and promi-
sed to
heare vs,
will also
heare our
prayer.

to consider them, especially in prayer,
that I shoulde not doubt but that thou
workest, rulest and gouernest all things
euery where, in al persons and creatures,
most wisely, iustly, & mercifully. Thirdly
that in prayer all my petitions shoulde
tende to the setting forth of thy power,
of thy kingdome, and of thy glozie. Last
of all, that in prayer I shoulde in no wise
doubt of being heard, but be assured that
thou which hast commaunded me to pray,
and hast promised to heare me, doest most
graciouly, for thy mercie and truthe
sake, heare my petitions, according to
thy good will, throughe Iesus Christ thy
deare sonne our Lorde and onely Savi-
oure.

By reason wherof, I haue great cause
to lament, and reioyce. To lament, be-
cause I consider not these things in prayer,
in such sorte as shoulde moue mee to ad-
miration and gratitude: because I consid-
der not thy power and wisdom gener-
ally in all things: because I am so care-
les for thy kingdome: and because I am
so full of dubitation and doubting of thy
goodnes.

godnes. To reioyce I haue great cause,
 bicause thou reueilest these things vnto
 me on this sorte: bicause of thy power,
 kingdome, and glozie, which maketh to
 the hearing of my prayers and helping
 of me: bicause thou wilt vse me as thine
 instrument, to set forth thy kingdome,
 power, and glozie: and bicause it pleaseth
 thee to heare my prayers, and assuredly
 wilt saue me for euer.

But alas, howe farre am I from these
 lamentations and reioycings: By reason
 wherof I deserue damnation. Oh be mer-
 cifull vnto me and forgive me, and of thy
 godnes, graunt me thy holy spirite, to
 reueile to me my blindnes, obliuion, and
 contempt of thy kingdome, power, and
 glozie, with þe greatnes of my doubtings,
 that I maye hartely, as lament them, so
 haue them pardoned and take from me,
 through the merites of Iesus Christ thy
 sonne.

Againe, giue me thy holy spirite, to
 reueile to me in such sort, thy kingdome,
 power, glozie, and eternitie, that I may
 alwaies haue the same before mine eyes,
 be

A Godly Meditation

be moued with the admiration thereof,
laboure effectuallye to set forth the same,
and finally, as to haue the fruition thereof
after this life: so to encrease in an assured,
certaine, and liuely expectation of
the same, that I may alwayes and in all
things reioyce in thee thou O Christ, and
give laudes, thanks, and prayes perpetually
vnto thy most holy name, O blessed
father, sonne, and holy ghost, three
persons and one God, to whome be all
honour and glorie world without ende.

Here thinke, that if the kingdome,
power, glorie, and eternitie be Gods
which is our father, what our dignity is
which be his children. If the power be
our fathers, of whome shoulde we be
afraide: If the Deuill be subiect to the
Lords power and kingdome (as he is)
how can the subiect haue power ouer vs,
which be sonnes and heires, in that he
hath not power ouer pokets without the
prouydence and permission of God.
Therefore full well should we pray, leaue
vs not into temptation, rather than leaue
vs not be led into temptation: for power

and Meditations.:

73

is the Lordes, and the Diuine hath none
but that he hath of Gods gifte. So he
were not of capacitie to receyue power,
if God did not make him of capa-
citie, althoughe the execu-
tion of it is rather
of Gods permis-
sion.

Give all thanks, praise, and glorie, to
God the father throughte Christ oure
Lorde and Sauour. So be it.



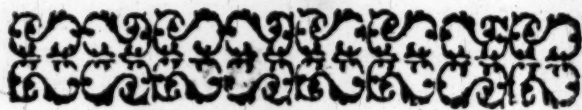
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35
A fruitfull treatise
and ful of heavenly con-
solation against the feare
of Death.

Ecclesiasti. 5.

Make no taryng to tourne vnto the
Lorde, and put not of from day to
daye : for sodainly shall hys wrath
come, and in the daye of vengeance he
shall destroy thee. Stand fast in the way
of the Lorde : be stedfast in thine vnder-
standing, and followe the worde of peace
and righteousnes.



A treatise against the feare of death.



Being mynded,
through the helpe of
God, for mine owne
comforte and encour-
aging of others, to
speake something of
death (at whose doze

the
y to
ath
e he
way
der
eace

though I haue stande a great while, yet
neuer so nere, to mans iudgement, as
I doe now) I thinke it most requisite to
call and erie for thy help, Oh blessed Sa-
uiour Iesus Christ, which hast destroyed
death by thy death, and brought in place
thereof, life and immortallitie, as by the
gospel it appeareth: graunt to me true
and liuely faith, wherthrough men passe
from death to eternall life, that of prac-
tise and not of naked speculation, I may
something write concerning death (which
is dreadfull out of thee & in it selfe) to the
glorie of thy holy name, to mine owne
comfort in thee, and to the edifying of all

R. G.

them,

A treatise against
them, to whome this my writing shall
come, to be read or heard. Amen.

**Foure
kinds of
death.**

There be foure kinds of death, one
which is naturall, an other which is spi-
rituall, a third which is temporall, and a
fourth which is eternal. Concerning the
first and the laste what they be, I neede
not to declare, but the second & the third
perchance, of the simple (for whose sake
especially I writ, are not so soone espied.

**Spirituall
death what
it is.
2. Tim. 5.**

By a spirituall death therfore, I meane
such a death as the body lyuing, the soule
is dead. Whereof the Apostle maketh
mentio in speaking of widdowes which
lyuing daintely, being a liue in body, are
dead in soule. Thus you see what I mean
by the spirituall death. Nowe by a tem-
porall death I meane such a death, wher-
throughe the body and affections thereof
are mortified, that the spirite maye liue.
Of which kind of death the Apostle spea-
keth in exhorting vs to kil our members.
And thus muche of the kinds of death:
wherein the iudgment of the worlde is
not to be approued, for it careth lesse for
spirituall death, then for a naturall death.

**Temporall
death.**

Colo. 3.

It esteemeth lesse eternall death then temporall death, or els woulde men leaue sinne, which procureth both the one and the other (I meane spirituall and eternal death) and chouse temporally to dye, that by naturall death they might enter into the full fruition of eternall lyfe: which none can enioy nor enter into, that here will not temporally die, that is, mortifie their affections, and crucifie their lustes and concupiscences: for by obeying them at the first came death, as we maye reade Genesis. 3. If Eve had not obeyed hir desire in eating the forbidden fruite, whereby she died spirituallly, none of these kindes of death had ever come vnto man, nor bene knowne of vs. Therefore (as I saide) we muste needes here temporally die, that is, mortifie our affections, to escape the spirituall death, and by naturall death, not onely escape eternall death of soule and body, but also by it, as by a doze, enter into eternall life, which Christ Iesus our Sauour hath procured and purchased to and for all that be in him, translating eternall death into a

Sinne is the cause of death.

By what meanes death came into the worlde.

It. iij.

leepe,

A treatise against

Roma.8.

ſleepe, or rather into a deliuerance of ſoule and body, from all kinde of miſerie and ſinne. By reaſon whereof we may ſee, that to thoſe that be in Chriſt, that is, to ſuche as doe beleue (which beleuers I meane, are diſcerned from others, by not walking after the fleſhe, but after the ſpirite) to thoſe I ſaye, death is no damage but a vantage: no dreadful thing, but rather deſirable, & of all meſſengers moſte merie, whiles he is looked vpon with the eyes of faith in the goſpell. But moze of this hereafter.

Naturall
death.

Thus haue I briefly ſhewed thee the kindes of death, what they be, whence they come, and what remedy for them. But now, for as much as I am purpoſed hereafter to entreate onely of the firſte kinde of death, that is, of naturall death, ſomething to comfort my ſelf and others againſt the dreade & paines of the ſame: I will ſpeake of it as God ſhall inſtruct mee, and as I accuſtome with my ſelfe to muſe on it now and then, the better to be prepared againſt the houre of temptation.

I haue shewed how that this naturall death came by spirituall death, that is, by obeying oure affections in the transgression of Gods preceptes: but through the benefite of Christ, to suche as be in him, and die temporally, that is, to such beleifers as labour to mortifie their affections, it is no destruction, but a plaine dissolution both of soule and body, from all kinde of perils, daungers, and miseries, and therefore to suche is not to be dread, but to be desired: as we see in the Apostle, which desired to be dissolued: And in Simeon which desired to be loosed, saying: dismisse or lose mee, O Lord. By which wordes, he teacheth plainely to teach, that this lyfe is a bondage, and nothing to be desired, as now I will something shewe.

Death
what it is
to christi-
ans.

Phillip.i.
Luke.2.

First, consider the pleasures of this lyfe, what they be, how long they last, how painefully we come by them, what they leaue behinde them: and thou shalt euen in them see nothing but vanitie. As for example: how long lasteth the pleasure that man hath in the act of genera-

This life
is not to
be loued in
respect of
the plea-
sures ther-
of, being
nothing
cis but
vanitie.

l. iij.

tion;

A treatise against

tion: Howe painfully doe men behaue
themselves before they attaine it: howe
doth it leaue behinde it a certaine loth-
somnes and fulnes: I will speake no-
thing of the sting, of conscience, if it be
come by unlawfullye. Who well seeing
this, & forecasting it afoze hand, woulde
not forgoe the pleasures willingly, as
farre as neede will permit and suffer: If
then in this one, whereunto nature is
most prone, and hath moste pleasure in,
it be thus: alas howe can we but thinke
so of other pleasures:

what this
life is,
marke
here, and
learne,

But the case that the pleasures of this
life were permanent during this life:
yet in that this life it selfe is nothing in
comparison, & therefore is full well com-
pared to a candell light, which is sone
blowne out, to a floure, which fadeth a-
way, to a smoke, to a shadow, to a sleepe,
to a running water, to a day, to an houre,
to a moment, and to vanitie it selfe:
who woulde esteeme these pleasures and
commodities, which last so little a while:
Before they be begonne, they are gone
and past awayne. How much of our time
spend

spend we in sleeping, in eating, in drinke-
ing, & in talking: Infancie is not percei-
ued: youth is shortly ouerblotone: mid-
dle age is nothing: old age is not long: &
therfoze (as I saide) this life, through the
consideratiōs of the pleasures and cōmo-
dities of it, shuld little moue vs to loue it,
but rather to loth it. God open our eyes to
see these things, & to wey thē accordingly.

Secondly, cōsider the miseries of this
life, that if so be the pleasures and com-
modities in it should moue vs to loue it:
yet the miseries might countervaille and
make vs to take it as we shoulde doe: I
meane, rather to desire to be losed and
dismissed hence, then otherwise. Looke vp
on your bodies, and see in howe many
perils and daungers you are. Your eyes
are in daunger of blindness and blerd-
nes: your eares in daunger of deafenes:
your mouth and tongue of cankers,
toothach and dummes: your head in daun-
ger of rebowes & megrims: your throte
in daunger of hoarsenes: your handes in
daunger of goutes and palseys. &c. But
who is able to expresse the number of dis-
eases,

This life
is more to
be lothed
for the mi-
series, then
loued for
the plea-
sures ther-
of.
The mise-
ries of this
life concer-
ning the
body.

A treatise against

maye diseases come amongst the mariners, nowe maye there dissension fall amongst themselves. I speake nothing of want of freshe water, meate, drinke, and such other necessities: Euen suche another thing is this life. Here is the Deuil, there is the world, on this side is the flesh, on that side is sinne, whiche thoroughly cleaueth vnto our ribbes, and will doe so long as we be in this flesh, and naturall lyfe: so that none but blinde men can see this life to be so much and so greatly to be desired, but rather, as the men that saile are moste glad when they approach to the haven, euen so should we be most gladde when we approach to the haven, that is death, which setteth vs a lande: whose commodities no eye hath scene, no tongue can tell, no harte can conceiue in any point, as it shoulde. Happie, oh happy were we, if we sawe these things accordingly: God open our eyes to see them. Amen.

If any man would desire testimonies of these things, although experience, a sufficient mistres, is to be credited: yet will

Behold the great miseries and mischiefes that this life is in daunger of, on euerie side.

1. Cor. 2.

will I here marke certaine places, wher-
 unto the reader may resort, and finde no
 lesse then I say, but rather much more, if
 that with diligence be reade and wey the
 places. Iob.5. calleth thys lyfe a war- Iob.5.
 fare. In the eight chapter he painteth it Iob.8.
 out something liuely, vnder diuers simi-
 litudes. Saint James compareth it to a Iaco.4.
 vapour. All the booke of Ecclesiastes tea-
 cheth it to be but vanitie. Saint Iohn Iohn.8.
 sayeth, it is altogether put in euill. Da- Psal.90.
 uid sayeth, the best thing in this lyfe is
 but vanity, labour and sorow. But what
 go I hereabout, seeing that almost every
 lease in the scripture is ful of the breuity
 and miserie of this life: So that I thinke
 as Saint Augustine doth writ, that there
 is no man y hath lined so happily in this
 worlde, that woulde be content when
 death commeth, to goe backe againe by
 the same steppes, whereby he hath come
 into the worlde and lined, except the same
 be in dispaire, and loke for nothing after
 this life but confusion.

How short,
 transitorie,
 and misc-
 rable the
 life of man
 is, the
 scriptures
 doe euerie
 where de-
 clare.

Thus I trust you see, that though the The bre-
 commodities of this life were suche as uitie, va-
 could

nitie, and
miserie of
this like,
should
cause vs
litle to re-
garde it.

1. Peter. 1.
Apoc. 7.

A treatise against

could cause vs to loue it: yet the vzenitie;
vanitie, & miserie of it is such, as should
make vs litle to regarde it, which beleue
and know death to be the ende of all mi-
series to them that are in Christ, as we
all ought to take our selues to be, being
baptised in his name (for oure baptisme
requireth this faith vnder paine of dam-
nation) although we haue not obserued
our profession as we shoulde haue done,
if so be we now repent, and come to a-
mendement. To suche (I say) as are in
Christ, death is to be desired, euen in res-
pect of this, that it deliuereth vs from so
miserable a life, & so dangerous a state
as we now be in. So that I may wel say,
they are senseles, without wit, boide of
loue to God, boyd of all hatred and sense
of sinne (wherwith this lyfe floweth) that
rather desire not to depart hence out of
all these miseries, then here still to re-
maine to their continuall grieve.

But if these things wil not moue vs,
I would yet we beheld the commodities
wherunto death bringeth vs. If we be
not moued to leaue this lyfe in respect of

the

the feare of death.

So

the miseries, whereof it is full: yet we should be moued to leaue it in respect of the infinite goodnes which the other lyfe, whereto death bringeth vs, hath most plentifully. Men, though they loue things, yet for things which are better, can be content to forgoe them: euen so we now, for the good things in the life to come (If we consider them) shal and will be content to forgoe the moste commodious things in this present lyfe. Here we haue great pleasure in the beautie of the worlde, and of the pleasures, honours, and dignities of the same: also in the companye of our friendes, parentes, wyfe, childe, subiectes: also in plentie of riches, cattell. &c. and yet we knowe that neuer a one of these is without his commodity, which God sedeth least we should loue them to muche: as if you will wey things, you shall easely perceiue. The sunne, though it be fayre and cherefull, yet it burneth sometimes to whote. The moone, though it be light and pleasant, yet sometimes it is darcke and troublous: and so of other things. But be it so, that there

The commodities whereto death bringeth vs, should make vs willing to forsake this life.

The commodities of this lyfe mixed with discommodities, lest we should loue them to much.

A treatise against

there were no discommodities mingled with the commodities: yet (as before I haue said) the breuitie and short time that we haue to vse them, shoulde allwage their dulcetnes.

The pleasures of this life what they are, in comparison of the pleasure and felicitie of the life to come.

But if this were not also, but that the pleasures of this life were without discommodities, permanent, and without perill (whereof they be full) yet are they nothing at al to be compared to the commodities of the life to come.

What is this earth, heauen, and shape of the worlde, wherein beastes haue place, and wicked men, Gods enemies haue abyding and libertie, in comparison of the new heauen and earth, wherein righteousness shall dwell: in comparison of that place where Angels and Archangels, and all Gods people, yea, God him selfe hath his abiding and dwelling: What is the companie of wife, children, &c. in comparisō to the companie of Abraham, Isaac, and Jacob, the patriarches, prophetes, Apostles, martyrs, confessors, virgins and all the Saintes of God: What is the companie of anye in this worlde,

the feare of death.

91

worlde, in comparison to the companie,
of the Angels, Archangels, Cherubins,
Seraphins, Powers, Thrones, Domi-
nations: yea of God the father, God the
sonne, and God the holy ghost: What
are the riches and pleasures of this lyfe,
in comparison of the felicitie of euerlas-
ting life, which is without all discommo-
dities, perpetuall without all perill and
ieopardie, without al grieve and molesta-
tion: Oh the mirth and melodie: Oh the
honour and glozie: Oh the riches and
beautie: Oh the power and maiestie:
Oh the sweetenes and dignitie of the life,
to come. The eye hath not sene, the eare
hath not heard, nor the harte of man is,
not able to conceive in any thing, any
parte of the eternall felicitie, and happie
state of heauen. Therfore the Saintes of
God haue desired so earnestly and so har-
tely to be there. Oh how amiable are thy
tabernacles sayth David: My soule hath
a desire to enter into the courtes of the
Lorde: my hart and my soule reioyce in
the lpying God. Blessed are those that
dwel in thy house, that they may alwaies

The blef-
sed state of
the life to
come.

1. Cor. 2.

Psal. 84.

The vcho-
ment desire
and lōging
of Gods
Saints to

L. J.

be

A treatise against

be dissolved be praying thee : for one daye in thy
and to be courtes is better then a thousande els
with God. where . I had rather be a doze keeper in

Psal.24.

the house of my God, then to dwel in the
tentes of vngodlines : For the Lorde
God is a light and defence. And againe,
as the Harte desireth the water brookes,
so longeth my soule after thee oh God.
My soule is a thirst for God, yea euen
for the lyuing God. When shall I come
to appeare before the presence of God :

Psal.63.

And my soule thirsteth for thee : my flesh
also longeth after thee in a barren and
drie lande, where no water is. They
(Gods people I meane) desire the day of
their redemption, and they still crie, let

Roma.8.

Apoc.22.

thy kingdome come : they crie, come
Lorde Iesus, come : they lifte vp their
heades, looking for his appearing which
will make their vile bodies lyke to hys

Phillip.1

owne glorious and immortall body: For
when he shall appeare they shall be like

Math.24.

1.Thes.4.

Math.25.

unto him. The Angels will gather them
together, and they shall meete him in the
cloudes, and be alwaies with him. They
shall heare this ioyfull voyce, come ye
blessed

blessed of my father, possesse the king-
 dome prepared for you from the begin-
 ning: Then shall they be like unto his,
 Angelles: then shall they shine like the
 Sunne in the kingdom: then shall they **Apoc. 7.**
 haue crownes of glorie, and be indred,
 with white garmentes of innocencie and
 righteousnes, and palmes of victorie in
 their handes. Oh happie, happie is he
 that maye with them, see that immortall
 and incorruptible inheritaunce, which
 then we shall enioy for euer.

The glorie
 and felici-
 tie of Gods
 children in
 the king-
 dome of
 God.

Thus you see (I hope) sufficiently, that
 in respecte of heauen and eternall blisse
 (wherunto by the haue of death we land)
 this life, though there were no euil in it,
 is not to be loned: but rather we that be
 pilgrims in it, shoulde desire with Paule
 and Simeon, to be losed and dissolued,
 that we might be with God. Here oure
 bodics (as before is spoken) are in daun-
 ger of innumerable euils: but there our
 bodics shall be, not onely without all
 daunger, but all so be like the glorious &
 immortal body of the Lord Iesus christ.
 For we our bodics be darke: then shall

Death the
 Hauē of
 eternall
 life.

The mis-
 ries and
 dangers
 we passe,
 and the
 felicitie we
 abtaine by
 death.

Phil. 3.

Math. 13.

Dan. 12.

L. 11.

they

A treatise against

Math. 17. they be moſte cleare and light, as we ſe
Chriſtes face did ſhine in his tranſfigu-
ration, like to the Sunne. Nowe our bo-
dies be vile, miſerable, mortall and cor-
ruptible, but then ſhall they be glorious,
happie, immortal and incorruptible.
Cor. 15. We ſhall be like vnto Chriſt oure Sau-
Io. 3. our: euen as he is, ſo ſhall we be. As we
haue borne the image of the earthly, ſo
1. Cor. 15. ſhal we beare the image of the heauenly.
Here oure ſoules are in great darkenes
and dangers of manie euils: but there
they ſhall be in great light, ſafe securi-
tie, and ſecure felicitie. We ſhall ſee God
face to face, where nowe we ſee him but
as in a glaſſe, thowoe a darke ſpeaking.
There ſhal we behold him eue as he is, &
be ſatiſfied wout lothſomnes of his pre-
ſence: yea, we ſhall be endued with moſt
perfect knowledge. What now we know
but partly, there ſhal we know as we be
known. Here our comodities are meaſu-
rable, ſhor-te, vncertaine, & mingled with
many incommodities: but there is mirth
wout meaſure, al libertie, al light, al ioy,
reioyſing, pleaſure, health, wealth, riches,
glozte,

How foliſh
and ſenſe-
les are
they, which
in reſpect
of ſo glori-
ous a ſtate,
will not
gladly
forſake ſo
miſerable
a lyfe?

glorie, power, treasure, honour, triumph,
 comfort, solace, loue, vnitie, peace, con-
 corde, wisdom, vertue, melody, meek-
 nes, felicitie, beatitude, and all that euer,
 can be wished or desired, and that in most
 securitie and perpetuitie that maye be,
 conceived or thought, not onely of men,
 but also of Angelles, as witnesseth he,
 that saw it, (I meane Paule) who was,
 caried vp into the thirde heauen. The eye 1. Cor. 2. 9
 hath not seene (saith he) the eare hath not
 heard, neither hath entred into y^e harte of,
 man, the felicitie y^e God hath prepared for,
 them y^e loue him. There the Archangels,
 Angels, powers, thrones, dominions, che-
 rubins, seraphins, patriarches, prophets,
 Apostles, martyrs, virgins, cofessors, and
 righteous spirites cease not to sing night
 & daye: Holy, Holy, Holy, Lorde God of Apo. 4. 8
 hostes: honoz, maiestie, glorie, imperie,
 and dominion be vnto thee, oh Lord God,
 the Creator: Oh Lord Iesu the redemer:
 O holy spirite the comforter. For the The clar-
ritie and
brightnes
of Gods
children
 light of the Mone shall be as the light of
 the Sunne: and the light of the Sunne
 shall be seauen folde, even as the light

A treatise against

in his
kingdome
about the
seauen fold
brightnes
of the
Sunne.

*Esay. 30.

Apoc. 22.

of seauen daies in his blessed kingdome,
where and when he will blinde by the
woundes of his people, and heale their
phayres !! Oh that we might haue some
liuely sight hereof, that we might reioyce
ouer the vndefiled and immortall inheri-
tance; wherunto God hath called vs,
and which he doth kepe for vs in heauen:
that we might heare the swete song of
his sainted people, crying saluation be
vnto him that sitteth on the throne of our
God, and vnto the Lamb: that we might
with the elders and Angels, sing and say:
prayse and gloze, and wisdom, and
thankesgiving, and honour, and power,
and might, be to thee our God for evermore:
that we might be couered with a white
stole, and haue a palme in our hands, to
stand before Gods throne night and day,
to serue him in his temple, and to haue
him dwell in vs: that we might heare
the great voyce saying from heauen, be-
holde the tabernacle of the Lorde is with
men, and he will dwell with them, & they
shall be his people, and God himselfe will
be with them, their God. Oh happie were
they

they that nowe might haue a little shew
 of that holy citie, new Ierusalem, descen-
 ding from heauen, prepared of God as **Apoc. 22.**
 a bride decked for hir husband, which he
 shewed to his seruant John. Truly this
 should we see if we were with him in the
 spirite: but this can not be, so long as
 we are in the flesh. Alas then and well
 away, that we loue this life as we doe. It
 is a signe we haue litte faith, for els how
 coulde we but night and daye desire the
 messenger of the Lorde (death I meane)
 to deliuer vs out of all miseries, that we
 might enter into the fruition of eternall
 felicitie?

Lacke of
 faith is the
 cause why
 we doe so
 litte desire
 to be out of
 this fittfull
 life.

But here will some man saye: Oh
 Sir, If I were certaine that I shoulde
 depart from this miserable life, into that
 so great felicitie, then coulde I be right
 glad and reioyce (as you wil mee) and bid
 death welcome: but I am a sinner, I
 haue grievously transgressed and broken
 Gods will, and therfore I am afraide I
 shall be sent into eternall woe, perdition,
 and miserie. Here my brother thou doest
 well that thou doest acknowledge thy self

An obiection pro-
 ceeding of
 the sense of
 sinne and
 reason,
 which is
 an aduer-
 sarie to
 faith.

A treatise against

1. Iohn. 1. 8

Iob. 25.

Pfal. 125.

Pfal. 141.

a sinner, and to haue deserued eternall death: for doubtles, if we say, we haue no sinne, we are liers and the truth is not in vs. A childe of a nightes birth is not pure in Gods sight. In sinne were we borne, and by birth or nature we are the children of wrath, and fyzebands of hell. Therefore confesse our selues to be sinners, we needes must. For if the Lord will obserue any mans iniquities, none shall be able to abide it. Yea we muste needes all cry: enter not into iudgemēt, (O Lord) for in thy sight no fleshe, nor man liuing can be saved. In this point therefore thou hast done well to confesse that thou art a sinner.

But now, where thou standest in doubt of pardon of thy sinnes, and thereby art afraide of damnation, my deare brother, I would haue thee answer mee one

There things wherby the afflicted conscience may be assured of pardon & forgiveness. question: that is, whether thou desirest pardon or no: whether thou dost repent or no: whether thou dost vnfaignedly purpose, if thou shouldest liue, to amend thy life or no. If thou dost euen before God so purpose, and desirest his mercie, then

the feare of death.

85

then hearken (my good brother) what the
Lorde sayeth vnto thee: I am he, I am
he, that for my owne sake will doe away
thine offences. If thy sinnes be as redde
as scarlet, they shall be made as whyte
as snowe, for I haue no pleasure in the
death of a sinner. As surely as I lyue, I
will not thy death, but rather that thou
shouldest liue and be conuerted. I haue
so loued the worlde that I woulde not
spare my dearly beloued Sonne, the I
mage of my substance, and brightnes of
my glorie, by whome all things were gi
uen: but gaue him for thee, not onely to
be man, but also to take thy nature, and
to purge it from mortalitie, sinne, and al
corruption, and to adorne and endue it
with immortalitie and eternall glorie,
not onely in his owne person, but also in
thee, and for thee: wherof now by faith I
woulde haue thee certayne, as in verie
deede, thou shalt at length feele and fully
enioy for euer. This my sonne I haue gi
uen to the death, and that a most shame
full death, euen of the crosse, for thee, to
destroye death, to satisfie my iustice for
thy

Esay.43.

Esay.1.

Ezech.33.

Iohn.3. 18

Philip.2.

A treatise against

Math. 11.

Iohn. 3.

Luke. 5.

Iohn. 8. 17.

20.

Heb. 5.

1. Tim. 1.

Act. 16.

thy finnes, therefore beleue, and according to thy faith so be it vnto thee. Harken what my sonne himselſe sayeth vnto thee: Come vnto mee all ye that labour, and are laden, and I will refresh you. I came not into the worlde to damne the worlde, but to saue it. I came not to call the righteous, but sinners to repentance. I praiſe not (sayeth he) for these mine Apostles onely, but also for all them that by their preaching, shall beleue in mee. Now what prayed he for suche? Father (sayeth he) I will that where I am, they may also be, that they may see and enioy the glorie I haue and alwaies had with thee. Father saue them and keepe them in thy truth. Father (saith he) I sanctifie my selfe, and offer by my selfe for them. Doe, thus thou hearest how my sonne prayeth for thee. Marke now what my Apostle Paule sayth: We know (sayth he) that oure Saviour Christs prayers were heard. Also this is a true saying that Iesus Christ came into the worlde to saue sinners. Harken what he sayeth to theaylor: beleue in the Lorde Iesus and thou

thou shalt be saued : For he by his owne self, hath made purgation for our sinnes. Heb.9.
 To him (sayeth Peter) beareth all the Act.8.
 prophets witness, that whosoever beleueth in his name, shall receiue remission of their sinnes. Beleue man, pray, Lord Mark.6.
 helpe mine vnbeliefe, Lord increase my Luke.17.
 faith: aske and thou shalt haue. Harken 1.Iohn.1.
 what Saint Iohn sayeth: If we confesse our sinnes, God is righteous to forgive vs all our iniquities, and the bloude of our Lord Iesus Christ shall walke vs from all our sinnes. For if we sinne, we haue an aduocate (sayeth he) with the fa- i.Iohn.2.
 ther, Iesus Christ the righteous, and he is the propiciation for our sinnes. Hark- Luke.1.
 ken what Christ is called: Cal his name Iesus, sayth the Angell, for he shall saue his people from their sinnes: So that Rom.5.
 where abundance of sinne is, there is a-
 bundance of grace. Saye therefore, who shall lay any thing to my charge: It is God that absolueth me, who then shall Rom.8.
 condemne me: It is Christ which is deade for my sinnes, yea which is risen for my righteousness, and sitteth on the
 right

A treatise against

Rom. 10.

1. Thel. 4.

right hande of the father, and prayeth for
mee. Be certaine therfore and sure of
pardon of thy sinnes: be certaine & sure
of everlasting life. Doe not now say in
thy hart, who shal descend into the deepe:
that is, doubt not of pardon of thy sinnes,
for that is to fetch by Christ: neither say
thou, who shall ascende by in to heauen:
that is, doubt not of eternall blisse, for
that is to put Christ out of heauen. But
marke what the Lorde sayeth vnto thee:
the word is nigh the, even in thy mouth
and in thy harte, and this is the worde of
faith, which we preache: If thou confesse
with thy mouth that Iesus Christ is the
Lorde, and beleue with thy hart that God
rayled him by from the dead, thou shalt
be safe. If thou beleue that Iesus Christ
died and rose againe, even so shalt thou
be assured (sayeth the Lorde God) that dy-
ing with Christ, I will bring thee againe
with him.

Thus, deare brother, I thought good
to write to thee in the name of the Lorde,
that y^e fearing death for nothing els but
because of thy sinnes, mightest be assured
of

of pardon of them, and so embrace death
as a deare friend, and insulte against his
terroz, sting, and power, saying: death
where is thy sting: hell where is thy vic-
torie: Nothing in all the worlde so dis-
pleaseth the Lord as to doubt of his mer-
cie. In the mouth of two or thre witnes-
ses, we shoulde be content. Therefore
in that thou hast heard so manie witnes-
ses, howe that in dede, desiring mercie
with the Lord, thou art not sent emptie
away: giue credite thereto, and say with
the good Virgin Marie: beholde thy ser-
uant (Oh Lord) be it vnto me accor-
ding to thy word. Upon the which word,
see thou set thine eye onely and wholly:
For otherwise, here thou seest not God
thy father, but in his worde, which is the
glasse wherein now we behold his grace
and fatherly loue towards vs in Christ,
and therfore herewith we should be con-
tent, and giue more credit to it then to
al our senses, and to al the worlde besides.
* The worde (sayeth our Saviour) shall
iudge. According to it therfore, and not
according to any exterior or interior
shew,

1. Cor. 15.

The grea-
test disho-
nor to God
is, to doubt
of his mer-
cie.

None re-
ieced
that desire
mercie.

Luke. 1.

In þ word
onely, we
beholde
Gods loue
and fauour
towards
vs, & ther-
fore we
should giue
credit to it
against all
our sense,
reason, and
iudgement.

* John. 12.

A treatise against

shew, iudge both of thy selfe and of all o-
 ther things els: Concerning thy selfe, if
 thou desire in deede Gods mercie, and
 lamentest, that thou haste offended, loe it
 pronounceth that there is mercie with
 the Lord for thee, and plenteous redemp-
 tion. It telleth thee, which wouldest haue
 mercie at the Lordes hand, that the Lord
 willethe the same, and therefore thou art
 happie, for he would not thy death. It tel-
 leth thee, that if thou acknowledge thy
 faulces vnto the Lord, he wil couer them
 in his mercie. Againe, concerning death,
 it telleth thee that it is but a sleepe: that it
 is but a passing vnto thy father: that it is
 but a deliuerance out of miserie: that it
 is but a putting off of mortality and cor-
 ruption: that it is a putting on of im-
 mortalitie and incorruption: that it is a
 putting away of an earthly tabernacle,
 that thou mayest receyue an heauenly
 house or mansion: that this is but a cal-
 ling of thee home, from the watching and
 standing in the warfare of this misera-
 ble life. According to this (the worlde I
 meane) doe thou iudge of death, and thou
 shalt

Psal. 130.

Death.
 What it is
 by the
 word of
 God.

2. Cor. 5.

thalt not be afraide of it, but desire it as a most holeſome medicine, and a friendlye meſſenger of the Lords iuſtice & mercie. Embrace him therefore: make him good cheare, for of all enimies he is the leaſt. An enimie quoth I: nay rather of all friends he is the beſt, for he bringeth thee out of all daunger of enimies, into that moſt ſure and ſafe place of thy vnſained friende for euer.

Let theſe things be often thought vpon. Let death be premeditated, not on-
ly bicauſe he cometh vncertainely (I mean for the time, for els he is moſt certain) but alſo bicauſe he helpeth much to the contempt of this worlde: out of the which, as nothing will go with thee, ſo nothing canſt thou take with thee: bicauſe it helpeth to the mortifying of the fleſh, which when thou feedeſt, thou doeſt nothing els but feede wormes: bicauſe it helpeth to the well diſpoſing and due ordering of the things thou haſte in this lyfe: bicauſe it helpeth to repentaunce: to bring thee vnto the knowledge of thy ſelfe, that thou art but earth and aſhes,

and

why death
ought to
be preme-
ditate, and
often
thought
vpon.

A treatise against

and to bring thee the more better to know
God. But who is able to tel the commodities that come by the often and true consideration of death : whose time is therefore left vnto vs vncertaine and vnknowne (although to God it be certaine, and the bounds therof not only knowne, but appointed of the Lorde, ouer y which none can passe) bicause we shoulde not prolong and put of from daye to day, the amendment of our life, as did the riche man, vnder hope of long life. And seeing it is the ordinance of God, and cometh not but by the will of God, euen vnto a sparrow (much more then vnto vs, which are incomparably much more deare then many sparrows) and in that this will of God is not onely iust but also good (for he is our father) let vs, if there were nothing els but this, submit our selues, our senses, and iudgements vnto the pleasure of him, being content to come out of the roume of our souldership, whensoever he shall send for vs by his pursenant death. Let vs render to him, that which he hath lent vs so long (I meane life) lest we

Iob. 24.

Luke. 12.

the feare of death.

89

we be counted vnthankfull. And in that death commeth not but by sinne, for as much as we haue sinned so often & yet the Lord hath ceased fro exacting this tribute and punishment of vs vntil this present, let vs with thankfulness praise his patience, and pay our debt, not doubting but that he being our father and our almighty father, can and will, if death were euill vnto vs, (as God knoweth it is a chiefe benefite vnto vs by Christ) conuert and turne it into good. But death being (as befoze I haue shewed) not to be dread, but to be desired: let vs lift vp our heads in thinking on it, and know that our redemption draweth nigh. Let our minds be occupied in the consideration, or often contemplation of the foure last articles of our belicfe, that is: the communion of saintes, or the holy catholike Church: remission of sinnes: resurreccio of the flesh: and the life euerlasting.

By faith in Christ, be it neuer so faint, little, or colde, we are members in verie deede, of the catholike and holy Church of Christ, that is, we haue communion or

Luke. 21.

The foure last Articles of the faith, often to be meditate and thought vpon.

The Lord both not breake the brused reed,

M. j.

below,

and the
smoking
flaxe he
doth not
quench.
E say. 42.

No sinne
oz want
of any

A treatise against

fellowship with al the Saints of God that
euer were, be oz shal be. Wherby we may
receyue great comfort: for though our
faith be feeble, yet the Churches faith
(wherof our Saviour Christ is the head)
is mightie enough: though our repen-
tance be little, yet the repentance of the
Church, wherewith we haue communio-
on, is sufficient: though our loue be lan-
guishing, yet the loue of the Church & of
the Spouse of the Church, is ardent: and
so of all other things we want. Not that
I meane this as though any man should
thinke that oure faith shoulde be in any
oz vpon any other, then onely vpon God
the father, the sonne, and the holy ghost:
neyther that any should thinke I meane
thereby any other merites oz meane to
saluation, then onely the merites and
name of the Lorde Jesus: but that I
woulde the poore christian conscience,
which by baptisme is brought into Gods
Church, and made a member of the same
through faith, shoulde, not for his sinnes
sake, oz for the wante of any thing he
hath not, dispaire: but rather shoulde
know

the feare of death.

90

know that he is a member of Christes thing,
Church and mysticall body, and therefore what so euer it bee,
cannot but haue communion and felow- shoulde
ship of both, that is, of Christ himself, be- cause vs
ing the Lorde, husband, and head therof, to dispaire
and of all that euer hath bene, bee, or shall of Gods
be members of it, in all good things that finall fa-
euer they haue had, haue, or shall haue. uour and
merc.

Still both he church pray for vs by Christs
communiondemerit: forgive vs our sinnes,
lead vs not into temptation, deliuer vs
from euill. Yea Christ himselfe doth pray
for vs, being members of his body, as
we be in deede, if that we beleue, though
it be neuer so litle. God graunt this faith
vnto vs all, and increase it in vs. Amen.
Out of this Church no Pope nor pre-
late can caste vs, or excommunicate vs
in deede, although exteriourly they segre-
gate vs from the societie of Gods Saints.
But enough of this.

As I would haue vs often to muse vpon
on the catholike Church, or communion That we
of Saintes (whereof we may not doubt, are parta-
in what state so euer we be, vnder paine kers of
of damnation, being baptised in the name this com-
munion and

¶.ij.

of the

A treatise against

felowship,
we may
not doubt,
being re=
ceiued
therebnto
by bap=
tisme.

None so
great or
griuous a
sinner, but
there is
mercie for
him with
the Lord.

Cantic. 5.

of the father, the sonne, & the holy ghost:)
so would I haue vs to meditate vpon the
other articles following, that is : remis=
sion of sinnes : resurrection of the fleshe :
and life euerlasting . It is an article of
oure faith to beleue , that is , to be cer=
taine that our sinnes are pardoned: ther=
fore doubt not thereof, lest thou become
an infidell . Though thou haue sinned
neuer so soze, yet nowe despaire not, but
be certaine that God is thy God, that is :
that he forgiveth thee thy sinne . There=
fore (as I saide) doubt not thereof, for in
so doing thou puttest a sallet on the head
of thy soule, that is y^e dew of Gods grace
can not in deede droppe into it, but slip by
as fast as it droppeth. Therefore without
that sallet or soule nightcap, be barehea=
ded, that is , hope still in the mercie of
the Lord , and so mercie shall compasse
thee on euerie side.

In like manner , the article of the re=
surrection of the fleshe, haue often in thy
minde , being assured by this , that thy
carcasse & body shall be raysed by againe
in the last day, when the Lord shall come

the feare of death.

91

to iudgement : and shall be made incorruptable, immortall, glorious, spirituall, perfect, light, and euen lyke to the glorious body of our Saviour Iesu Christ :

Phillip. 3. 21

Foz he is the first frutes of the dead, and as God is all in all, so shall he be vnto thee in Christ. Loke therfore vpon thine owne estate : foz as he is, so shalt thou be.

As thou hast borne the image of y^e earthly Adam, so shalt thou beare the image of

1. Cor. 15.

the heauenly : therfore glorifie thou now God, both in soule and body. Wrayte and loke foz this day of the Lorde with groning and sighing. Gather together testimonies of this, which I do omit foz times sake.

Last of all, haue often in thy minde, life euerlasting, wherunto thou art euen landing. Death is the hauen that carrieth thee vnto this lande, where is all that can be wished, yea, aboue all wishes and desires : foz in it we shall see God face to face, which thing now we can in no wise doe, but must couer our faces with popples and Helias, till the face of foreparts of the Lorde be gone by. Nowe must we

Exod 34.

Ap. 19.

loke

A treatise against

i. Cor. 13.

Rom. 6.

looke on his backe partes, beholding
him in his worde, and in his creatures,
and in the face of Iesus Christ our Me-
diator: but then we shall see him face to
face, & we shall know, as we are knowne.
Therefore let vs often thinke on these
things, that we maye haue faith, luste-
ly and chearefully to arrive at the hap-
pie haven of death, which you see is to be
desired, and not to be dread, to all those
that are in Christ, that is, to such as doe
beleue in deede: which are discerned from
those that onely saye they doe beleue, by
dying temporally, that is by labouring
to mortifie, through Gods spirite, the af-
fections of the flesh: not that they should
not be in them, but that they shoulde not
raigne in them, that is in their mortall
bodies, to giue ouer themselves to serue
sinne: whose seruants we are not, but
are made seruants vnto righteousness,
being nowe vnder grace and not vnder
the lawe, and therefore hath God merci-
fully promised that sinne shall not raigne
in vs: The which he continually graunt
for his truth, power, & mercies sake, Amē.

A comparifon betweene the old man and the new:

92

also betwene the law and the
gospel, containing a fhort
fumme of all the diuinitie

necessary for a chris-
tian conser-
uance.



A Man that is re-
generate and borne
of God (the whiche
thing that euery one
of vs be, our bap-
tisme the Sacramēt
of regeneratiō doth
require vnder paine of damnation, and
therefore let euery one of vs with the
Virgin Marie saye, be it vnto me O
Lorde according to thy worde, accor-
ding to thy sacrament of baptisme, wher-
in thou hast declared our adoption: and
let vs lament the doubting hereof in vs,
Arising against it, as we shall be made
able of the Lorde) a man, I say, y^e is rege-
nerate, consisteth of two men (as a man

q. iij.

map

**The olde
man.**

**The new
man.**

**Why the
olde man is
stronger
then the
new.**

**In what
respect one
mā is both
an old man,
& also a new
man.**

A fruitfull
may say) namely of the olde man and of
the new man. The olde man is like to a
mightie Giant, such a one as was Goli-
ath, for his birth is nowe perfect. But
the new man is like vnto a little childe,
such a one as was David, for his birth
is not yet perfect vntill the day of his ge-
nerall resurrection.

The old man therefore is more stron-
ger, lustie, and stirring, then is the new
man, bicause the birth of the newe man
is but begun nowe, and the olde man is
perfectly bozne. And as the olde man is
more stirring, lustie, and stronger then
the newe man: so is the nature of him
cleane contrarie to the nature of the new
man, as being earthly and corrupt with
Sathans seede, the nature of the new
man being heauenly and blessed with the
celestiall seede of God. So that one man,
in as much as he is corrupt with the seede
of the Serpent, is an olde man: and in
as much as he is blessed with the seede of
God from aboue, he is a new man. And
as, in as much as he is an olde man, he
is a sinner, and an enemy to God: so in
as

as much as he is regenerate, he is righteous, and holy, and a friende to God, the seede of God preserving him from sinne, so that he cannot sinne, as the seede of the Serpent, wherewith he is corrupt even from his conception, inclineth him, yea, enforceth him to sinne, and nothing els but to sinne. So that the best parte in man before regeneration, in Gods sight, is not onely an enemye, but enemye it selfe.

One man therefore, which is regenerate, wel may be called alwayes iust, and alwayes sinfull: iust in respect of Gods seede, and his regeneration: sinfull in respect of Sathans seede and his first birth. Betwixt these two men therefore, there is continuall conflict and warre most deadly. The flesh and old man by reason of his birth that is perfect, doth often for a time, prevaile against the newe man (being but a childe in comparison) and that in such sorte, as not onely other, but even the children of God themselves think that they be nothing els but olde, and that the spirite and seede of God is lost

Howe one man may be called alwayes sinfull, and alwayes iust.

why the olde man often times prevaileth against the new man.

The old man so mightely

and

A fruitfull

prenasleth
 sometimes
 against the
 new, in the
 children of
 God, that
 the spirite
 and seede of
 God see-
 meth to be
 betterly ta-
 ken from
 them:
 whereas,
 in deede, it
 is not so, as
 afterwards,
 to their
 great com-
 fort, they
 find and
 feel.

and gone away, where yet notwithstanding, the truth is otherwise, the spirite and the seede of God at the length appearing againe, and dispelling awaye the cloudes, which couer the sonne of Gods seede from shyning, as the cloudes in the ayre do the corporall sunne: so that sometimes a man, cannot tell by any sense, that there is any sunne, the cloudes and windes so hiding it from our sight: Eue so our cecitie or blindnes, and corrupt affections doe often shadowe the sight of Gods seede in Gods children, as though they were plaine reprobates. Whereof it cometh, that they praying according to their sense, but not according to the truth, desire of God to giue them againe his spirite, as though they had lost it, and he had taken it away. Which thing God neuer doth in deede, although he make vs to thinke so for a time: for alwaies he holdeth his hande vnder his children in their faults, that they lye not still as other doe, which are not regenerate. And this is the difference betwixt Gods children which are regenerate, and elect before

fore

foze all times in Christ, and the wicked & castaways, that the elect lye not still continually in their sinne, as doe the wicked, but at the length doe retorne againe by reason of Gods seede, which is in them hid as a sparkle of fire in the ashes: as we may see in Peter, David, Paule, Marie Magdalin, and others.

For these (I meane Gods children) God hath made all things in Christ Jesus: to whom he hath giuen this dignitie, that they shoulde be his inheritance and spouses.

This oure inheritour Christ Jesus, God with God, light of light, coeternall and consubstantiall with the father and with the holy ghost, to the ende that he might become our husband (bicause the husbände and the wife must be one body and fleshe) hath taken our nature vpon him, communicating with it and by it in his owne person, to vs al his children, his diuine maiestie (as Peter sayth) and so is become fleshe of our flesh, and bone of our bones substantially: as we are become fleshe of his fleshe and bone of his bones 2. Pet. 1.

A fruitfull

bones spirituallly, all that euer we haue
pertaining to him, yea euen our sinnes:
as all that euer he hath, pertaineth vnto
vs, euen his whole glozie. So that if Sa-
than shoulde sommon vs to answer for
our dettes, or sinnes, in that the wyfe is
no sutable person but the husbände, we
may wel bid him enter his action against
our husbände Christ, and he will make
him a sufficient answer.

For this end (I meane that we might
be coupled and married thus to Christ,
and so be certaine of saluation, and at
godly peace with God in our conscien-
ces) God hath giuen his holy word, which
hath two partes (as now the childe of
God doe consist of two men :) one part of
Gods word being proper to the olde man,
and the other parte of Gods word being
proper to the newe man. The parte pro-
perly pertaining to the olde man: is the
law: the part properly perteyning to the
new man, is the gospell.

The law is a doctrine which commaū-
deth and forbiddeth, requiring doing
and auoyding. Under it therefore are
continued

The law
pertaineth
to the olde
man and
the gospell
to the new.

what the
law is.

contained all preceptes, threatnings,
promises vpon conditions of our doing
and anoyding. &c. The gospell is a doc-
trine which alwaies offereth and giueth,
requiring on our behalfe, not as of wor-
thines or as a cause, but as a certificate
vnto vs, and therfore vnder it are conten-
ned all the free & swete promises of God:
as I am the Lorde thy God. &c.

what the
gospel is.

In those that be of yeares of discreti-
on, it requireth faith, not as a cause, but
as an instrument wherby we our selues
maye be certaine of oure good husbände
Christ, and of his glorie: and therefore
when the conscience feeleth it selfe disqui-
eted for feare of Gods iudgement against
sinne, she may in no wise looke vpon the
doctrine perteyning to the olde man, but
to the doctrine onely that perteyneth to
the newe man, in it not looking for that
which it requireth, that is faith, bicause
we neuer beleue as we should: but onely
on it which it offereth, and which it
giueth, that is, on Gods grace and eter-
nall mercie and peace in Christ. So shall
she be in quiet, when she looketh for it

The con-
science fea-
red and
beaten
down with
the terrour
of Gods
iudgement
against
sinne, may
not loke
vpon the
law, but fly
to the gos-
pel for re-
lief and
comfort.

al

John 13.

To the
conscience
quieted and
at peace
with God,
the lawe
serueth on-
ly to kepe
downe the
olde man.

Nambr.

A fruitfull

altogether out of her selfe, in Gods mer-
cie in Christ Iesu : in whose lappe if she
lay her heade with Saint Iohn, then is
she happie and shall finde quyetnes in
deede. When she feeleth her selfe quiet,
then (in Gods name) let her looke on the
lawe, and vpon suche things as it requi-
reth, thereby to brydle and keepe downe
the olde Adam, to stay that Goliath: from
whome she must needes keepe the swéete
promises, being y bed wherein her sponse
& she méete & lie together. For as the wife
will keepe her bed onely for her husband,
although in other things she is conten-
ted to haue fellowship with others, as to
speake, sitte, eate, drinke, goe, &c. so our
consciencs, which are Christes wines,
must needes keepe the bed, that is, Gods
swéete promisses, alonely for our selues
and our husband, there to mete together,
to embrace and laughe together, and to
be ioyfull together. If sinne, the law, the
Deuill, or any thing woulde crépe into
the bed and lye there, then complaine
to thy husbände Christ, and forthwith
thou shalt see him play Phinees parte.
Thus

Instruction.

65 96

Thus my bearely beloued, I haue giuen
you in fewe wordes, a summe of all the
Diuinitie which a christian
conscience can not
want.

